

The Real Meaning of Reciprocity
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

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REV. DANIEL BLISS, D. D.

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Miss Stone in Vermont

By a singular good fortune the Vermont branch of the Woman's Board, at its annual meeting in Barre, Sept. 24, secured Miss Ellen M. Stone to speak at the evening session. Barre is a stirring young city of 10,000 inhabitants and has several churches grouped in most friendly fashion about the common. But no single edifice was large enough to accommodate the crowd, and the fine new opera house, which has a seating capacity of about 1,500, was engaged. Even then some were turned away. Rev. F. A. Poole presided and on the platform, tastefully transformed into the semblance of a parlor, sat Mrs. Henry Fairbanks, president of the branch, Mrs. Poole, Mrs. Buckham of the University of Vermont, and the Congregational choir.

Miss Stone's theme was Lessons from Our Captivity. These months of constant lecturing have given her more dramatic power, and both in public address and private conversation one detects a note of deeper yearning for the deliverance of the nations in the Balkan peninsula. She constantly subordinates her own perils and sufferings to the struggle for freedom of a down-trodden people. Personal experiences, terrible as they were, seem to be forgotten in her keen sense of international danger. Albania is trembling with excitement and the whole region is electric with resentment against the Turkish yoke and the impending fear of Russian rule. The rumor of the appointment of a Russian consul at Mitrovitz is a portent of evil. In particular Miss Stone feels that our nation is making a grave mistake not to demand immediate reparation from Turkey. Since the Spanish war respect for our flag has increased immeasurably in the East, but now the sultan chuckles at its seeming impotency. "See," he says in effect, "Europe does not mean what she says, as shown by the Berlin Treaty, neither does the United States. I can defy them all as long as I please." Madame Tsihi and her husband, in letters received only the day before, represent the situation as extremely critical.

During the railroad journey of eight hours to Boston it was apparent that people are as eager as ever to see and hear the ransomed captive. Her place on the train was the center of attraction and at the station many pressed about her to shake hands and ask questions. One impulsive woman created no little merriment by exclaiming: "O, will you come out on the platform to meet my husband when we reach R? He was real good to stay at home and take care of the baby while I came to this missionary meeting and he would be so glad to see you!" Needless to say the request was granted. A little girl, who nestled down in her arms, was shown the photograph and told the story of baby Ellenchie and the fond mother charged the child to remember the incident. At another time repre-

sentatives from Mexico, South America, India and South Africa clustered around her, making a wonderfully suggestive picture of the solidarity of the human race.

Miss Stone is now half through her course of 100 lectures. During the summer she was free from her engagement with Major Pond in order to speak at the Winona Chautauque, but begins a tour with him this week in Northern New York. She expects to attend the meeting of the American Board in Oberlin, Oct. 14-17, and of the Woman's Board in Washington, Nov. 5, 6.

Robert Browning says:

God be thanked, the meanest of his creatures
Boasts two soul-sides, one to face the world with,
One to show a woman when he loves her.

To the world Ellen M. Stone appears as the heroine of a thrilling and unique experience with brigands. To her inner circle of devoted friends she is still the humble, loving missionary with a Pauline indifference to fatigue and criticism, to fame and gain. The burden of Bulgaria weighs upon her soul and she may reverently make the Master's words her own: "I have a baptism to be baptized with; and how am I straitened till it be accomplished?"

F. J. D.



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Every day during the months of September and October, 1902, the UNION PACIFIC will sell one-way settlers tickets at the following rates:

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WASHINGTON.—Seven-day tour via Pennsylvania Railroad. Oct. 10 has been selected as the date for the first personally conducted tour of the Pennsylvania Railroad to Washington for the fall and winter of 1902-03. This tour will cover a period of eight days, affording ample time to visit all the principal points of interest at the national capital, including the Congressional Library and the new Corcoran Art Gallery. Round trip rate, covering railroad transportation for the round trip, hotel accommodations and guides, \$27.00 from Boston. This rate covers accommodations for four and three-fourths days at the Regent, Metropolitan or National Hotels. Special side trip to Mt. Vernon. All tickets good for ten days. For itineraries and full information apply to Tourist Agent, 205 Washington Street, Boston, Mass.

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THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sealer's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. HALL BOPES, Treasurer.

ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, to be held at Oberlin, O., Oct. 14-17.

The sermon will be preached by Rev. Newell Dwight Hillis, D. D., of Brooklyn, N. Y.

Addresses will be given by a goodly company of missionaries, including Miss Ellen M. Stone, by President Capen, Mr. John R. Mott, members of the India deputation and others. Annual reports will be presented.

Those entitled to free hospitality should communicate at once with Mr. L. D. Harkness, 113 South Professor Street, Oberlin. The moderate rate of \$1 per day is offered to all others in boarding houses and private families. Address as above for such entertainment.

The usual reduced rates from the railroad passenger associations—one fare and one-third, on certificate plan—have been secured. The official certificate must be secured of the agent from whom the ticket is purchased on starting for Oberlin. Send to Charles E. Sweet, Congregational House, Boston, Mass., for transportation circular, or to the committee at Oberlin.

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and Christian World

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Deane College has about \$1,000 worth of magazines that need binding. Contributions for this purpose will be acknowledged through these columns by W. E. Jilison, Librarian, Crete, Neb. If you cannot send money, send us magazines and periodicals. We "pay the freight."

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The Pilgrim Press has just issued a new volume by Dr. Barton, the largest of his books thus far, descriptive of his recent journey to Egypt, Palestine, and the countries of the Orient. There are many and learned treatises descriptive of these countries; with these this book enters into no competition. But it is sure of a large place of its own as a fresh, up-to-date and truthful account of these scenes and shrines as they appear in this year of grace, 1902. Beside its merit as a bright and readable narrative of a tour such as thousands of Americans long to take, and hope some day to take, it contains just the information desired by those who want to know the facts as they appear to an American tourist of today. For those who plan to make such a tour no better preparation is possible than this book affords.

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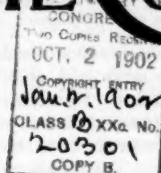
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THE CONGREGATIONALIST

Saturday
4th October 1902



and Christian World

Volume LXXXVII
Number 40

Event and Comment

Power Enough for Human Needs

The coal fields of the world already known are said to contain fuel enough to supply the human race for 1,000 years. But in most of our cellars there is not enough to satisfy our needs for a single week. Yet all that is needed to heat all our houses and cook our food is unity of spirit and action on the part of those whose business it is to provide coal. So there is spiritual power enough in Christian churches to convert the world, if only they would act together in the spirit of Christ.

General Booth Again in America

Notwithstanding certain intimations of dissension and disintegration in the Salvation Army, there will be a royal welcome for Gen. William Booth, its founder, wherever he goes on his American tour. The fact that Mayor Low will preside at the great rally in his honor in Carnegie Hall, next Monday, indicates the esteem felt for the great leader by men high in authority and by Christians of every branch of the church. He, indeed, has been a wonderful career since the year 1844, when he mounted an ash barrel in the slums of his native city, Nottingham, England, and preached the same gospel which since then he has carried all over the world. He has been a doer of the Word, also, as well as a preacher of it. The darkest England scheme started twelve years ago in London, the industrial homes for persons out of work, the farm colony for the worthy poor, the shelters in scores of great cities, are tokens of the wide range of the army's operations today. The spiritual fruitage has indeed been vast. Some persons estimate that, as the result of the army's activities for these sixty years, as many as two million people have entered the Christian life, but whether these figures can be substantiated, a many-sided and abiding work is to be credited to the movement which William Booth inaugurated. On the present tour he will go as far west as San Francisco and as far south as Birmingham. Boston is the last city on his itinerary, the date of his visit being Feb. 7. The following week he will sail again for home.

The St. Andrew's Brotherhood Convention

One of the largest gatherings of the Episcopal Church in the United States is the annual convention of the Brotherhood of St. Andrew, which this year holds a four-days' session in Boston, beginning next Wednesday. When it last met here, ten years

ago, Association Hall was large enough, but for the coming assembly both Horticultural and Symphony Halls have been engaged. At the time of the former convention Phillips Brooks had not been brought to a firm belief in the usefulness of the brotherhood as an adjunct in church work. But "what he saw then," says one who knew the circumstances, "convinced him, and he was an enthusiastic supporter of the brotherhood after that." In the subsequent ten years the brotherhood has grown perhaps twenty-five per cent., in spite of an extensive "weeding out" recently. The organization stands for aggressive work. Two simple rules govern its members. They promise "to pray daily for the spread of Christ's kingdom among young men; to make an earnest effort each week to bring at least one young man within the hearing of the gospel of Jesus Christ as set forth in the services of the church and in the young men's Bible classes." Among the prominent clergymen and laymen on the program are Bishops Lawrence, Potter and Courtney, Drs. Rainsford and Tomkins, Mr. John R. Mott and Mr. J. L. Houghteling, one of the founders of the organization. It started in 1886 with thirty-five guilds. Now there are two hundred chapters in New England, twelve hundred in the United States and about fifteen hundred in all. There are branches in the Canadas and in Europe; fifteen thousand men—ten thousand in the United States—claim membership, and the junior department, started in 1892, is expected to send at least two hundred delegates to the Boston convention.

The Evil of Tolerance

Not for several years has *The Congregationalist* received so little controversial correspondence as now. Discussions of moral and religious questions which used to provoke sharp criticism or emphatic approval are apparently regarded with an easy-going tolerance which indicates a lulling or deadening of religious sensibilities. The wholesale disfranchisement of Negroes and even frequent lynching of them awaken less interest than the prospective famine in coal; and this is arousing protests mainly from those who find their own bins empty as cold weather approaches. Doctrines that a few years ago were defended or repudiated with intense earnestness are now neither affirmed nor renounced with conviction; they are simply tolerated. Men used to dispute hotly over the possibilities of perfect holiness, the complete unworthiness of the unregenerate, the personality and nearness of God, the evidence of answers

to prayer, the special gifts and authority imparted to ordained ministers, the fixedness of the conditions of the saved and the lost hereafter. Now controversy has passed from the consideration of man's spiritual character and destiny to abstract questions concerning the trinity and the history of the books of the Bible. Even these questions awaken only the interest of the few, which is growing languid. In England the Established Church by its efforts to control popular education through act of Parliament keeps religious controversy alive on that subject. We have no burning questions in America just now. Tolerance loses virtue when it ceases to be maintained along with deep conviction.

A Temperance Charge

Bishop Potter's annual addresses to the clergy and delegates of his diocese, that of New York, have usually been on weighty themes and have attracted much attention. This year his theme was temperance, and his utterances are provoking sharp discussion. His address is long, at some points impassioned and not in all respects as clear and direct as his deliverances usually are. He urges that the exactions of our complex modern life and the monotony of many of its callings make the temptation to use intoxicants much greater than in former times, and that therefore attempts to make men and women temperate by prohibitory laws are unreasonable and inhuman. Here is where Bishop Potter most exposes himself to the criticism of one class of temperance reformers in his effort to put himself in the place of some who patronize the saloon in order to find how to persuade them to abandon it. He proposes these remedies for intemperance: Make the homes of working men more attractive and healthful. Give to each local community the power to make its own laws. Where the majority demand the sale of intoxicants, put the business into the hands of the civil authorities exclusively and allow no private profits. Furnish counter attractions to the saloon by clubs and places of public resort without intoxicants, where the people may have amusement, refreshment, companionship and information. Unite brains, capital and energy to provide worthy recreation for the masses. Seek the reform of individuals who are intemperate, depending on personal influence prompted by love rather than on law alone. Bishop Potter says: "The whole moral sense of the community is congested with theories of temperance reform, which have in them every note of excellence but that of personal serv-

ice—and that, if once we can be roused to it, will be worth them all!" These things are not new. But they are presented with force and earnestness, and it is a new thing to find them the substance of the charge of a leading Episcopal bishop to his diocese.

Congregational Churches Across the Border

We give this week the portraits of the quartet of English brethren who are visiting the Congregational churches of Canada. They are now returning from the Northwestern country, which is fast filling up with emigrants, many of them from the United States, attracted by the fertile soil of that great wheat raising country. These brethren have been seeking answers to important questions, such as these: Are Congregationalists migrating to Canada? Have the Congregational churches of England any responsibility for their brethren in the dominion? Why are Congregational churches so feeble in Western Canada, while the denomination across the border in the state of Washington is flourishing? Would any advantage arise from the co-operation of these Canadian churches with those of the United States through their home missionary societies? These and similar questions are occupying the attention of this English deputation and their conclusions will be of much interest to our churches. It is unfortunate that no opportunity seems likely to be provided for them to address any American audiences, as they only remain in Boston over one day on their way home. They must have a message which Congregationalists of the United States would be glad to hear.

Use of By-Products

One of the great regnant thoughts of men today, as contrasted with men of former time, is the conception of the conservation of energy through its many manifestations of power. We have learned that there is no such thing as waste in God's universe. This in the realm of pure thought. Simultaneously with this new discovery of the philosopher there has been a discovery by the man who applies scientific truth and by the manufacturer that there need be no waste in man's industrial pursuits, that the by-products have immense value, that often the margin between failure and success in business is in the use of the by-product for profit, the main product simply supporting the business. It is doubtful whether the church has learned the lesson that the factory has learned, for if it had it would be administered with more flexible adjustment to new social environment and with less regard for custom. The scientific administration of the church—not to promulgate science as over against religion—but the administration of the church in conformity to principles based upon present-day data cast into generalizations by men following the inductive method—it was for this that Dr. Dike pleaded in a recent issue; and nowhere is there more need of this new method than in stopping of the waste of the church, and in converting all the raw material that comes to it or that it finds into something that has the divine stamp upon it.

The New Church in Berlin

As particulars regarding the dedication of the new American church in Berlin come to hand the importance of the occasion and its bearing upon the Christian life of the German capital becomes more evident. Two of the American trustees had part in the exercises, which were after the interesting German fashion when public buildings are completed. The head carpenter made a pleasant little address and the workmen and guests partook of a luncheon together. The structure cost \$35,000 in addition to the land, \$10,000 being given by John D. Rockefeller. Many prominent Bostonians, first and last, have had a share in the undertaking. The late Dr. E. B. Webb was chairman of the American committee for a time, while Drs. Moxom, McKenzie, the late Dr. A. J. Gordon, the late Dr. E. H. Byington, Mrs. S. S. Fessenden and Miss Cornelia Warren have shown their sympathy in practical ways. Dr. and Mrs. J. H. Stuckenberg, now residing in Cambridge, put forth persevering efforts for many months in the behalf of the structure, and they were generously and constantly aided by Mrs. Grover Cleveland, a former attendant on the church. Pews are set apart for Harvard and Boston Universities, Lasell Seminary, Shawmut Church, Boston, and Second Church, Dorchester. Dr. Stuckenberg's successor in the pastorate is Rev. J. F. Dickey, D. D., a Presbyterian. But the church, like the church in Paris over which Rev. E. G. Thurber, D. D., is pastor, is entirely undenominational. It is good to have American Christianity established on a comprehensive basis in such leading centers on the continent.

France's Direst Need

A striking letter in the *Boston Transcript* of Sept. 13, from Rev. William Wilberforce Newton, dealt with the present clash in France between the Vatican and the French ministry, between the monastic orders and the loyal Republicans. Incidentally Dr. Newton substantiated the news, which we had earlier seen in an English journal, but scarcely dared to credit, of the existence in France of a secret organization of youth, with more than two million members, which is banded together to propagate atheism and to fight the papacy. In the light of such a fact as this how impressive the prediction of Père Hyacinthe just after the Franco-German War in 1870, when he said, what he renews now as he sees present conditions:

There has been formed amongst us two opposing conceptions which at bottom are dogmatic conceptions, two religions, which tend equally to stamp themselves on our laws, our government, our education, our entire national life, in order to secure in it the reign either of atheism or of the theocracy. France is caught, as in a most terrible *impasse*, between a morality independent of religion and a religion independent of morality; between the negation of the true God and the affirmation of a false God! We shall perish between two blasphemies, that which denies and that which affirms; on the one side an idol, on the other a nothing!

Fortunate it is that all reports from France, and especially from the South, tell of a renaissance of simple, devout Protestantism—a religion posited not on dogma or priest craft, or on rationalizing

speculations, but based rather on personal relations with God revealed as a Father through Jesus Christ.

Signs of the Disintegration of Brahmanism

A Swami has arisen in Bombay, by name Nittyanda, whose radical teachings are being heard by large and sympathetic audiences of Hindus. He declares that the Vedas not only sanction but command travel in foreign lands, that they forbid caste distinctions, that indiscriminate marriage, even between Brahmans and Sudras, should be allowed and that there is no reason why Brahmans should not eat and drink at the hands of Sudras. Commenting upon this the *Dnyanodaya*, a native Christian journal, says that the positions are true even if the Vedantic interpretation may not be; and it then adds its own emphatic condemnation of the caste spirit as responsible more than anything else for India's heterogeneity and lack of civilization. It is such facts as these, indicative of the break-up of Brahmanism, which greatly encourage the Christian missionaries of India today.

The Strike and Its Effects

The strike in the Pennsylvania anthracite coal regions enters on its twenty-first week with losses to operators, strikers, business men in the region affected and to the taxpayers of Pennsylvania of not less than \$115,000,000. The loss to the larger public by the strike's interference with normal conditions, business and domestic, it is impossible to calculate. Peculiar conditions in the bituminous coal industry and in transport facilities prevent the public from gaining much relief through the substitution of soft coal, which has doubled in price within a fortnight. The price of wood has risen, being both naturally and artificially stimulated. Slight relief has come from importations of Welsh coal, which has to pay duty. But the demand for this from the United States has increased the price to the British consumer, thus Great Britain as well as Canada is suffering from the lamentable strife in Pennsylvania. In the district of the strike violence has increased and protection by the militia has been further extended. The output of coal has increased slightly, but nothing commensurate with the demand. Indeed were the mines to open at full blast instantly it is now too late to fend off the serious economic and social evils which impend. For one thing miners would be found lacking. Large numbers have left the anthracite districts for the bituminous mines.

Compulsory Arbitration Favored

At the National Conference of Employers and Employed, held at Minneapolis last week, the attendance of men employing labor was not as large as it had been hoped it would be. President Northrop of the University of Minnesota presided, and in his opening speech said, what unquestionably is true, that much of the antipathy to organized capital today, whether found among trades-unionists or among the ordinary consumers, is due to the vicious way in which "water" has been injected into corpora-

tion capital, and the necessity of paying dividends on the same, at the expense both of laborers and of the consumer. Hon. Carroll D. Wright reiterated his unbelief in the effectiveness of compulsory arbitration or any legal statutes to affect the problem materially, and he pleaded anew for higher religious and ethical standards as the only permanent solution. Prof. J. B. Clark, the eminent economist of Columbia University, however, came out squarely in favor of an institutional remedy for an institutional evil. He claims that the creation of "trusts" has put the issue of strikes on a radically new basis; that a "trust" has no such motives for granting concessions as single employers used to have, and that it can recoup itself from the public for any concessions it is forced to make as no single employer of labor could or can. As things are now he says that we are not only subject to the dread of dear fuel but dear food. Anarchy is inherent in the present system, and in two ways consolidations are making it worse. First, they enable employers to put the cost of strikes on the public, and then make them willing at times to have production stopped. They also make the workman's tenure of place more important to him and impel him to defend it, though he can only do this in irregular ways.

Professor Clark's Remedy

Professor Clark insists on the creation of tribunals which "shall declare on what terms the workmen now in a given industry may keep their places in preference to other men and on what condition the other men may be allowed to come in under guaranties that will make them safe." "If law is to rule, and if democracy is to succeed and become permanent, if our country is to be rich, contented and fraternal and is to have its vast strength available in the contest for the prizes of a world-wide commerce, such a system of arbitration is necessary"—according to Professor Clark. Professor Clark's appreciation of the economic service which combinations of capital and labor both render to society is such that his words on the matter are all the more weighty. It is a constructive and not destructive conception which he has in mind. Courts exist now for the preservation of the rights of capital to its tenure and its reward; it is his diagnosis that courts must be created which will guard the tenure and reward of the laborer, both against the capitalist who would underpay and the fellow laborer who would underbid.

A Tariff Commission

When we wrote as we did last week favoring the plan of submitting the intricate and difficult task of tariff revision or adjustment to experts, we could not anticipate that the President would put himself on record as frankly as he did in his speech at Logansport, Ind., favoring this method of rising above partisan and sectional interests and approaching a great problem in a sensible, scientific way. Senator Lodge of Massachusetts has since pointed out the difficulties involved in a tariff revision where the legislator, with his sectional and personal interests naturally in mind, is expected—in theory—to rise above them and legislate for the whole country

and its interests, an expectation not realized. Sentiment in favor of use by the nation, state and municipality of expert advice in matters formerly referred to ordinary officials has increased so much during the past five years, that we are confident the tariff commission scheme would meet with far more sympathetic reception by Congress and the people should the President recommend it in his message, than it would have had we not had the visible excellent results of our experience in Porto Rico and the Philippines in utilizing expert advice of economists and students of taxation.

The President's Injury

When President Roosevelt came within a hair's breadth of being seriously hurt, if not killed, at Pittsfield, Mass., he did not escape injury entirely. His face was bruised and his shin as well. With customary pluck and indifference to pain he completed his tour in New England, and a week later started on a prolonged tour through the West. The bruise on his leg did not cease to annoy him; indeed it became aggravated; and last week at Indianapolis he was forced to give up his tour and resort to a hospital, where the abscess which had formed was punctured, the sore dressed and the patient soon sent on his way to Washington, reassuring reports being sent throughout the country relative to his general soundness of condition. But on Sunday it was found necessary to have another operation, eminent New York and Washington surgeons performing. The knife was used, the bone exposed and found slightly affected. As yet there are no signs of blood poisoning, and the surgeons are sure that restoration will be uninterrupted. Faith in the virility of the patient and the relatively insignificant character of the trouble thus far have kept the public from much worry as to the outcome; but there are possibilities if not probabilities in the situation not pleasant to contemplate. One cannot but think appreciatively and sympathetically of Secretary Cortelyou and the tests of nerve, patience and tact which he has had to undergo since the assassination of President McKinley.

Promotion in the Diplomatic Service

The changes in our diplomatic service announced to take place when Ambassador White leaves Berlin are indicative of the establishment of a policy which promises well for the future. If we have been so fortunate as to find men of character, ability, means and ambition to make a mark in the world as diplomatists obviously the sensible thing to do is to keep them in the service and promote them as opportunity offers, just as Great Britain and other European Powers have done for many years. The wonder is that under our former system our diplomatic record has been as excellent as it has. Any other policy than the one now initiated is foolish, in view of our enlarging responsibilities and power as a nation.

The Nonconformist Fight Against the Education Bill

London correspondents of American newspapers agree in describing Nonconformist opposition to the Education Bill as increasing in vol-

ume and intensity of feeling, and as creating a decidedly ugly outlook for Prime Minister Balfour, who stands pledged to its enactment, and who would suffer in prestige should it be withdrawn or defeated. This opposition is found not only in the Liberal ranks but also among Liberal-Unionists. Indeed the cable reports a decided defection in Birmingham from the ministry's support among Liberal-Unionists; and this, be it noted, in Mr. Chamberlain's own bailiwick. The Congregational Union of England and Wales, meeting in Glasgow, Scotland, last week, passed resolutions, not only condemning the bill, but committing the body to indorsement of the radical position of refusal to obey it if passed. This position was one taken previously by the Wesleyan General Conference, the Baptist Union and other bodies, ecclesiastical and civil. We have not, of course, the text of the resolutions passed, but opine that they were far more radical than those fathered by the officials of the body, who were by no means prepared to commit the Congregational Independents to so radical a position as avowal of intention to defy a Parliamentary enactment. But we imagine Principal Fairbairn's speech and the insistence of the younger men, led by Rev. J. Hirst Hollowell, led to a substitution of radical resolutions for those of the conservative officials.

Resistance Altogether Justifiable

The time has gone by in England for anything else than fierce resistance to measures proposed by the Anglican Church, ruled as it is by the High Church party, and committed to a reactionary policy most dangerous, not only to the spiritual welfare of the children and youth of the rank and file of England, but also to the status of England as a determining factor in the life of the British Empire. For, as Professor DeWaar pointed out so baldly and conclusively in his recent address before the British Association for the Advancement of Science, England is now two generations behind Germany in her provisions for the education of the youth of her realm. At this juncture to take the obscurantist position of the present ministry in its alliance with the Established Church, and to attempt to set up the principle of general taxation for sectarian education, is for England to commit suicide; and her saviors are those who, either by their appeal to slumbering fires of passion born of ancient wrong or by threats of defiance of law involving practically the imprisonment of the flower of Dissent, lead the responsible ministry to see that as of yore alliance between priest and premier is a dangerous and divisive thing, especially in the modern state, with its ever increasing distinct limitation of the spheres of state and church. "To gag Democracy, silence Dissent, and Crown the Priest," as Rev. Dr. Joseph Parker says, is a task that Mr. Balfour and the brothers Talbot and the Anglican Catholics and Tories cannot accomplish in the year 1902 A. D.

The Roumanian Jews

It is reported unofficially that Roumania has declined to grant passports to Jews seeking this country. This is in response

to the note of Secretary Hay to the Powers signing the Berlin Treaty, to which splendid document we made extended reference last week. This relieves us from the burden against which Secretary Hay protested, but it bodes no alteration in the attitude of the Roumanian to the Jew, who may for the time have to suffer even more severely because of our espousal of his rights under the Berlin Treaty. No formal reply to our note has come from any Power. Sentiment and opinion are divided, in the expressions of the press of Europe, as to what will be the outcome of the matter, though there is a preponderance of more or less open criticism of our interference in European domestic affairs. Of course some of the critics have used the *tu quoque* argument and cited our exclusion of the Chinese, lynching of Negroes and killing of Filipinos as arguments why we would better not throw stones at other people's glass houses.

Bulgaria, Macedonia and Armenia

Reports from the near East, from that territory where a quarter of a century ago the attention of Europe was constantly focused, indicate that combustibles are lying about and that a spark may ignite them any day. Macedonian and Turk are at sword's points. The Kurds are said to be held in leash awaiting the signal for a descent on the Armenians, some of whom already are besieged and fending off the foe. Last, but not least, the Russian bear is growling louder than at any time in recent years, and is threatening Turkey as it once did just prior to a bite. Bulgaria, soon to celebrate its relief from Turkish control, is by no means free from elements of danger, and from its citizens and in its cities come the forces that make Macedonia seethe. Lying back of all this threatening and clashing, of course, is the question not so much of the near as of the more remote future—when the present sultan dies, when Emperor Francis Joseph relaxes his hold on the Dual Monarchy, and when Germany shows its hand and Russian and German imperial ambitions clash.

The Death of Emile Zola

The death of Emile Zola by asphyxiation in Paris, Sept. 30, takes from the ranks of the world's contemporary writers of fiction a large figure. Had he died a decade ago, the judgment of him would have been somewhat different from what it will be today. Then, the theory of literary art of which he was a conspicuous exponent was dominant in France. Now it is passing under an eclipse. Then, he was seen chiefly as the man of letters, bent on revealing, in all its nakedness, with a breadth of vision and wealth of detail recalling Balzac, the life of modern France. Now he is known not only as a prolific and powerful writer of fiction, but also as brave patriot, willing to suffer obloquy rather than see injustice done to a fellowman, or to have the malign influence of militarism and anti-Semitism bring his country into disrepute. There have been few episodes in recent history of men of letters more noble than Zola's defense of Dreyfus and his unwearying exertions to rally around the persecuted Jew other defenders of justice. As for

his realistic studies of French and Italian life, while they are not to be read with impunity by the young or innocent, they are less dangerous to the morals of any reader, old or young, than the alluring, romantic, unethical fiction of many other of his French contemporaries.

Meeting People Halfway

A company of summer campers sat together under the trees on Sunday as the sun was setting and sang songs and hymns. Under the influences of the quiet woods and the gathering twilight some thoughtful words were spoken revealing inner experiences and aspirations. Then one young woman, who was a stranger to most of the company, said she had resolved to live for Christ and that she took that occasion to avow her purpose for the first time. Her statement was unexpected, for the gathering was informal and it was not a revival meeting; but it was in harmony with the spirit that had been awakened and it left an agreeable impression.

A gentleman present sought the young woman after the meeting dispersed and advised her to tell her decision to the pastor of the church she attended, on her return home, and to enter into fellowship with the church. To his surprise she flatly refused. She told him that she knew hardly any one in the church, that she was a working girl whom the people would not welcome into their society, that they were cold and indifferent and that the pastor had never shown any interest in her. The gentleman wrote a note to the pastor, mentioning the incident and commending the girl to his attention, and the matter passed from his mind.

Several months later the young woman called at his office. She told him she had a Sunday school class of young ladies, all of whom wanted to be Christians, and that as he had helped her at a critical time, she had ventured to ask his counsel how to guide those in her charge. She was animated and earnest, and her eyes kindled as she spoke of her interest in others, in marked contrast to the reserve and indifference she had shown in that first interview. "Why," said he, "you told me the people in the church looked down on you because you were a working girl, and that you could not feel at home with them."

"O," she replied, "that was because I didn't know them. When I came back home last summer, I found some of the people welcomed me. I went into the Christian Endeavor Society, and now I'm an officer in it. When I came to get acquainted with the people I found them delightful. I can't tell you how kind they are to me, nor how I enjoy working with them for the church. All my Sunday school class love me and they will all come into the church, I am sure. I want to show them how to work for Christ and I want to do more for him myself."

The lonely, disheartened, suspicious girl of the summer had become in the winter a winsome, loving and generous servant of others, feeling herself rich in associations and friendships which she had formerly regarded as either beyond her reach or as worthless. A new light

was in her face, an exuberant tone in her voice, created by a new interest in humanity. It was evident, too, that the church had been blessed by her coming into it. Not long afterwards her friend heard that she was soon to have a home of her own.

All this wealth of character, affection, and service existed potentially in all the parties concerned on the Sunday evening when the company of campers sang and talked together in the woods. It only needed that they should meet one another halfway with mutual trust and interest to discover what enriched one lonely life and the church and community and created a Christian home.

The Public's Impotency

Compared with either party to the industrial conflict in Pennsylvania the consuming public is as a giant to a pygmy, and yet thus far it has been impotent. And herein, to many thoughtful men, is the most poignant and fundamental emotion which the situation has produced. The money loss, vast as it has been and bids fair to be, the prospective loss of life and increase of disease, the shattering of cherished plans for the winter, the interference with the normal workings of factories, schools, churches and homes—all these are grievous to contemplate and hard to be borne. But neither impending loss of property or life is as oppressive as the impotency of intelligent, right-minded, God-fearing men living under democratic institutions in the presence of strife between organizations which are its creatures. For such impotency, if it becomes chronic, means the downfall of the state and the supremacy of caste and class.

Reflecting on the history of the struggle up to date the man bent on getting at the truth of the issue must admit that he has been in the dark when he never should have been out of the light. Pennsylvania has a State Board of Arbitration, but it has done nothing. The Civic Federation, on which we pinned our hopes as a search light in just such times of darkness as the present, failed us. United States Labor Commissioner Wright's investigation was made, was pigeonholed for a long time for reasons not altogether clear, and then when it was made public it failed to give the information the public desires. From no official or quasi-official source have the people most interested in the settlement of the controversy had the data on which to form a just judgment; and hence today, while there is intense feeling and a passion to pass judgment and apportion the blame for a struggle, which, like Kruger's prevision concerning the South African War, "staggered humanity," there is more heat than light in most of the public utterances, and the remedies proposed only serve to illustrate the impotence of the people.

Statute law seems to be the withe that binds the hands of the giant. There are those who hold that under the common law he can at once arise, shake himself clear and be master of his creatures. If neither Federal nor Pennsylvania state officials care or dare to test this issue, then it will be in order for some New England community to do it. New Eng-

land will suffer most from lack of fuel. New England has been a pioneer in most American efforts for liberty. Leadership from some quarter was seldom needed more than now.

Weak Points of Congregationalism

Dr. Gladden has examined carefully the walls of our Congregational Zion, and elsewhere in this issue calls attention to their weak places. Few will disagree with his conclusions. Only the first of the weaknesses he mentions is at all peculiar to our denomination. In the older sections of the country we rarely take the initiative in planting new churches because we are not looking unitedly for places where they are needed. Each church is striving to strengthen itself. Often when new enterprises spring up and seek fellowship in the Congregational fold they receive more friendly consideration from other denominations than from neighboring Congregational churches.

As to the other weak points our complaint is not different from that of other religious bodies. Our missionary societies are in their management independent of one another and of the churches. Yet they have not accomplished less than those of other denominations. Their opportunities are greater than they can fulfill, and far too many in the churches are indifferent to them.

Dr. Gladden is conservative in his criticism of the relations between the churches and working men, and he speaks wisely. The churches are for all classes of people, and the most of their members earn their living by labor, the larger proportion of them having moderate or small incomes, whether received as profits of business or as salaries or wages. The church cannot satisfy the demands of labor organizations without making their cause and claims its own. It would then cease to be a church and become the instrument of a class, despised by those who now most sharply criticize its want of sympathy for them. The church is the best friend and strongest safeguard of the rights of the working men. No better evidence of this could be asked than the insistence of the United Mine Workers of their willingness to submit their claims to representatives of the churches like Bishop Potter and Archbishop Ireland.

Congregationalists have been slower than Episcopalians to give their children systematic and formal training in Christian doctrine and church organization because in the past they have held less consistent theories than Episcopalians, of the relations of children to God and to the church. Maintaining that the child is at enmity with God until he has given evidence of a supernatural change, which is not usually shown until he has passed beyond the early years of training, Congregationalists could not consistently teach their unregenerate children to grow in grace. They could only teach them their need of regeneration and train them in duties which, even when faithfully performed by the natural man, they held were unacceptable to God. Congregationalists have been happily inconsistent with their

theories and have done much noble service in developing love for God in children. The greatest task now before them is to do this work with system, thoroughness and faith.

Most of all, Dr. Gladden truly says, Congregationalists need a deeper sense of the indwelling presence of God. That sense comes with hearty surrender to his will. It comes through prayer, through meditation on his compassion for all men, through daily deeds of service in his name, through study of his character revealed in Jesus Christ and recorded in the Bible, and through communion of Christians with one another. The way to bring the denomination to satisfy its deepest need is plain. Those who set about it may be sure of rewarding results.

One cannot consider Dr. Gladden's discussion of our condition as a denomination without the conviction that our churches need greater unity of action and more definite plans to carry out. They need these things in order to occupy more effectively home fields, to promote their missionary activities, to serve all classes of society, to teach the children the way of life, and to bring into the denominational consciousness a profounder sense of the life and power of God.

To meet these needs the method most often proposed is to appoint new men as general leaders—as evangelists, organizers, collectors of funds, instructors and stimulators at large of the churches. We do not consider this method most likely to solve our problems. Congregational churches are not organized to be managed by bishops with authority, and bishops without authority are apt, among us, to be in the way of those who work. We rather look for leaders to rise in their own local churches, both pastors and laymen, to bring the conferences and associations of churches to greater unity and to more efficient service along the lines which Dr. Gladden discusses. We are on the eve of many autumn assemblies of Congregationalists. Let earnest prayers be offered that they may this month make plans which will bring forth worthy results.

The Hard Life

There is nothing arbitrary in God's judgments. The way of the transgressor is hard because it brings him into conflict with the world's true order and his own appointed way of growth. Prophet and poet agree that it is out of the sinner's own transgressions that the penalty grows.

The gods are just and of our pleasant vices
Make whips to scourge us.

"Thine own wickedness shall correct thee and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and a bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of Hosts."

The sinner's life is a hard life in its penalties. He who sows a sin sows a seed which will spring up and bear fruit after its kind. The sowing men call pleasure, but the harvest all agree is suffering. It is a hard life to suffer for old sins, and harder still to see others suffer. For no man can sow evil and be sure that none of it will ripen in his

neighbor's fields. To reap the evil harvest is bad enough, but to see it ripening in the lives of those we love is harder yet. Our increasing knowledge has only emphasized this certainty of penalty following transgression. The warnings of the Book are continually illustrated in the experiences of the world.

The transgressor's life is hard in its deprivations. The question is sometimes raised whether the sinner does not, after all, get more out of the world than the true disciple. He who has turned from evil to live with God never raises that question. He knows that the earth without peace of heart, without joy in right and sympathy with good, without the happiness of God's presence and delight of service is a hard and narrow and unhappy place. The true and full inheritance of the earth belongs to the children of God and to no others. To be self-deprived of the highest and the best is to be cheated of what makes our life worth living.

Far back, also, in every transgressor's consciousness lies the hard trial of self-contempt. He may not admit it to his thought. Conscience may be ill educated and under careful discipline: but in the moments when he sees clearly the sinner is self-judged. God has let us sit upon the seat of counsel and we see what value we have put upon our souls in bartering with evil.

Still, as of old,
Man by himself is prided,
For thirty pieces Judas sold
Himself, not Christ.

It is hard to fear to meet one's own thought sitting as the judge; to dodge and shift and evade the quiet hour that brings self-condemnation. It is hard to be, amid whatever passing joys, without God and without hope in a world that is so full of hope and so bright with the presence of our Heavenly Father.

In Brief

It begins to look as if the only force that can prevent our boasted civilization from going to pieces is the simple gospel of Jesus Christ.

Among the voluminous reports in the newspapers of pulpit discussions last Sunday of approaching suffering from lack of coal for fire, we detect one allusion to the danger of eternal fire.

The bishops of London, Rochester and St. Albans joined in a letter of welcome to the great Congress of Trades-Unionists just held in London. When organized labor meets in American cities how seldom do they have any evidence that the Protestant churches or clergy are sympathetically interested in the cause of labor.

The Baptists have now a committee of fifteen to work on the relations of their missionary societies to one another and to the denomination. Congregationalists, who have worked out their problem in a similar way, so far as theory goes, will watch with interest the practical outcome of this movement in a body whose policy is also Congregational.

In Germany it is a scarcity of meat and high prices for the same, caused by the agrarian influence on legislation, which builds barriers around the country against meat from other lands. In the United States it is scarcity of fuel, caused by the efforts of monopolists in coal and in labor to corral for themselves that

which others covet and need. There are no national bounds to selfishness.

The extent of the business of our Sunday School and Publishing Society may be inferred from the fact that its payments to the Boston post office are larger than those of any other concern except one. And this is at a time when Rev. F. B. Meyer says that "American religious publishers say that they can find hardly any demand for their wares." The exception is the *Youth's Companion*.

We are glad to announce that Rev. Jacob Chamberlain, D. D., of the Aroot Mission in India, lately reported dead, is apparently recovering. A recent letter from his wife says that the doctors, hitherto hopeless, have at last pronounced him likely to regain a fair use of his powers. His mind is clear and active, though he consents to be kept quiet, thus far; and he is able to move the paralyzed limbs.

Further particulars have been received concerning the death of Dr. G. R. W. Scott in Berlin, as recently announced in our columns. After an illness of ten days an operation for appendicitis was performed Sept. 20, which he survived only two hours. A memorial service was announced to be held last Sunday at the John Robinson Memorial Church in Gainsborough, England, and it is proposed to erect a tablet in that church to his memory.

We shall be glad to be notified with regard to the usefulness of the program for a monthly missionary meeting which we printed last week. It is the first in a series prepared by the Massachusetts General Association committee on the work of the churches, and doubtless the chairman of the subcommittee, Rev. J. L. Keedy of Walpole, will be glad of suggestions which may aid in the preparation of future programs. How does it work when put to use, brethren, and if it works well, why not say so?

The United States Government has decided against authorizing the sale of intoxicants of any kind in its Samoan possessions. Shortly after we acquired Tutuila a license policy was tried. Later this license was revoked. Then the United States vice-consul at Apia, who had built a hotel and based his prospective business more or less on the sale of liquor, protested against the revocation. The Navy Department insists that the revocation must stand and that prohibition shall prevail, and the vice-consul must now run his hotel on a temperance basis.

The credulity of a past generation of Americans and the credulity of not a few living Americans is described admirably in the *October Century*, Ambassador Andrew D. White dealing with the Cardiff Giant hoax of the past, and Rev. Dr. J. M. Buckley and Mr. John Swain with Dr. Dowle of Chicago, the avaricious hypnotizer, who poses as a duplicate of Elijah and calls his seat of operations Zion. The *Century* has done the community a service by giving such prominence to so explicit descriptions of the career of this Scotchman, who once was a Congregational minister.

Rev. Thomas Van Ness and Rev. F. E. Clark—both visitors in Spain during the past summer—tell of cordial treatment by the rank and file of the people. Mr. Van Ness calls attention to the interesting and significant fact that the building which the International Institute for Girls is planning to occupy in the fashionable quarter of Madrid next spring is a building formerly the center of the operations of the friars who labored in the Philippines. Formerly, Roman Catholic monks—! Now, American educators like Mr. and Mrs. Gulick, and a Protestant environment for some of the choicest young women of Spain. The world moves on and that dramatically.

With the accession of Rev. Dr. F. L. Patton to the presidency of the institution, the gift of \$1,500,000 from the late Mrs. Henry Winthrop, and with an increase in the number of its students, Princeton Theological Seminary seems to be emerging from the eclipse which has been visible for a few years past. \$1,500,000! If Presidents Hartranft of Hartford, McLean of Pacific and Day of Andover Theological Seminaries could only wake up some morning and read of the death of a widow, Congregational by faith and equally well to do, who had had the needs of Congregational seminaries on her heart and consolation, what rebound their spirits would have!

No one can read the journals of the Canadian churches without realizing that they are feeling keenly the responsibility thrown upon them by the marvelous development of the Northwest territory now going on, and described well in the September *Review of Reviews*. The financial resources of the Canadian churches will be tested to the utmost to support the workers who ought to enter in the field. We do not know how many of those going from the United States are Congregationalists. Probably we have our fair share of the emigrants. It will be worth watching—the Christian and denominational enterprise which is sure to match the enterprise of the settler and pioneer.

Major J. W. Powell, known to explorers and scientists the world over for his long and fruitful service to this nation as director of the United States Geological Survey, and more recently as director of the United States Bureau of Ethnology at Washington, is dead. He was the son of a Methodist clergyman, studied for a while at Oberlin College, and graduated at Illinois Wesleyan. He had a fine war record, losing his right arm at Shiloh. His trip through the canyon of the Colorado River, when first exploring the wonders of that mighty proof of the erosive power of ancient waters, was one of the most striking and daring incidents in a life full of courage and faith.

Never did a foreign missionary have a wife more sympathetic and helpful than the woman who for twenty-two years has been the companion of Bishop J. M. Thoburn of India. Her recent death at Portland, Ore., is a boon to her, inasmuch as for the last few years she has suffered greatly from a wasting disease. She was a graduate of Lake Erie Seminary, Painesville, O., and took a medical course before going to India. For five years she was the only lady physician in Calcutta, and she organized the Deaconess Home there. She was no less successful in house to house visitation and evangelistic work. Such women as these are true successors of Harriet Newell and Ann Judson, and scores of them are on the foreign field today. The bishop will soon return to his work in India to prosecute it in the years that remain even more devotedly than ever.

A correspondent who is a writer of history himself having severely criticised the *Sunday School Times* for publishing articles recently which indorsed the authenticity of the chronicle of Marcus Whitman's saving Oregon to the Union, the *Times* calls upon all who have evidence bearing upon the matter one way or the other to send it to the editors, who will see that it is examined and weighed carefully. Evidence, not opinion, is wanted. At a meeting of the Puget Sound Conference of the Methodist Episcopal Church last week, in Tacoma, Rev. Albert Banks made the claim that Jason Lee and other Methodist missionaries who arrived in the Puget Sound region in 1834 were the men who really saved the region to the United States, inasmuch as Lee returned East in 1835 and laid the facts before

the officials in Washington. The plot thickens. New light will be welcome, for the number of people interested increases as discussion waxes.

A new respect for the hill towns will be gained by reading the article in this issue on the contribution of Litchfield County of Connecticut to the life of the world and particularly to our denomination. We cannot afford to let the mountain parishes go to seed when out from them have gone such streams of blessings in days gone by. Moreover, the fountain is not exhausted, as recent appointments to the American Board and accessions to the Christian ministry testify. We are indebted to Houghton, Mifflin & Co. of this city for permission to reproduce the pictures of the Beechers and of the Beecher homestead that appear in this article. The originals appear in the standard life of Harriet Beecher Stowe, published by that house. This article is particularly timely in view of the fact that the Litchfield County Congregational Association will celebrate shortly the one hundred and fiftieth anniversary of its organization. Somebody ought to organize sometime a Congregational pilgrimage to Litchfield County.

A layman in a suburban church came to us last Sunday with the burden of men upon his heart. He was troubled because so few are actively engaged in church activities, or, indeed, care much for its services. "I tell you," he said, "we shall not accomplish much until the men get on fire." Not a few of our active laymen and ministers are perplexed with the same problem and in the interests of solving it a meeting has been called in Boston, Oct. 30, of all persons interested in Men's Clubs. A number of churches in which such organizations have done good work will be represented, among them the Pilgrim Church of Dorchester, Central of Worcester, Edwards of Northampton, North of New Bedford, Second of Easthampton and the Leominster church. There will be free exchange of ideas and steps will be taken whereby the bond between these clubs will be strengthened. It is desired to make this conference as representative as possible, not only of Congregational churches but of other denominations. Further particulars will be furnished by Mr. M. E. Daniels of Northampton, chairman of the committee of arrangements.

Rev. William H. Gulick and Mrs. Alice Gordon Gulick will have the sympathy of many friends in the sudden death of their son, Frederick Carleton Gulick, who was found dead in his bed Sept. 26, at the residence of Miss Caroline Borden in Boston, whose guest he was. Mr. Gulick was a graduate of Harvard of the class of 1900 and about twenty-six years old. He had just returned from a year's study in Europe and was a musician of rare promise. His death was caused by escaping gas from a stopcock accidentally turned on. Another son died in Cuba during the Spanish War. These faithful missionaries in Spain have been called on to bear heavy sorrows and many prayers will be offered that they may find comfort in this new trial. The cablegram which carried the sad tidings to his parents in France read thus:

"Fred went to sleep in usual health in his room at my house last evening. This morning when I called him he had peacefully entered into rest."

(Signed) CAROLINE BORDEN.

In a few hours this message came back: "Good-bye, dear Fred.—Father, Mother, Bessie, Grace."

The funeral service at Mt. Vernon Church, Boston, Sunday afternoon was well attended. Drs. Herriek, E. E. Strong and F. E. Clark participated in the services. Hilda's Prayer, a musical composition of Mr. Gulick's, which voiced his own spiritual aspirations, was played by the organ as the friends looked for the last time on the loved face.

Rev. Daniel Bliss, D. D.—a Missionary Statesman

The Founder of a Great Christian Institution and Its Guiding Spirit for Twoscore Years

By REV. D. STUART DODGE

"When God has a work to be done he prepares the workers." This was eminently true of the early pioneers of American missions in the Turkish empire, and the same can be said of their immediate successors. Only a few of these later leaders now survive. In Syria, Dr. Thompson, author of *The Land and the Book*; Dr. Van Dyck, translator of the Bible into Arabic; Father Calhoun of Mt. Lebanon; Drs. Eddy, Ford and others have passed away. Dr. Bird, son of one of the first missionaries, has just closed his earthly service. Dr. Henry H. Jessup still preaches and labors at Beirut, and his brother Samuel has recently returned to this country.

Rev. Daniel Bliss, D. D., president emeritus of the Syrian Protestant College, although approaching fourscore, retains his vigor of mind and body and could now challenge almost any of its faculty to outstride him over the Beirut sands. Born in Vermont; a boy in Ohio, and later for a time in business there; a student at Amherst College and Andover Theological Seminary, supporting himself through both institutions by hard work; he was welcomed by the American Board and appointed to Syria.

He sailed with his wife (Abby Sweetzer of Amherst) and Dr. H. H. Jessup and others for Smyrna in a small brig, carrying as usual "missionaries in the cabin and New England rum in the hold." He was stationed on Mt. Lebanon, where his executive ability, untiring zeal, knowledge of men and common sense methods demonstrated his fitness for the work. In the memorable days of the massacres of 1860, he was one of the active members of the committee of relief.

Partly as the result of closer contact with European influences at that time, and largely on account of the growing desire for education which had been fostered by missionary schools and efforts, the need of an institution of higher learning became unmistakable. The schools already established could not carry pupils much beyond elementary branches, and young men were beginning to go to Europe for further advantages, returning, in most cases, out of sympathy with their own people.

The missionaries resolved to found a college which should be conducted on American principles with a distinct missionary purpose. They held to the belief that a nation can always and only be best evangelized by its own sons and that foreign missions should be deemed to have accomplished its legitimate service when a competent body of natives could be raised up to carry on their own work. It was primarily a question of trained leaders.

Dr. Bliss had been some six years in Syria when the mission delegated him to go to America and present this need. He first told his story at the annual meeting of the American Board at Springfield in 1862, and it was not long before six active and liberal members of the Board were incorporated as trustees of the proposed college, among them Abner

Kingman and Joseph S. Ropes of Boston and William E. Dodge and William A. Booth of New York. An endowment of \$100,000 was secured in the midst of the excitement of the Civil War. In England, also, Dr. Bliss won influential friends and \$20,000. Preparatory classes were formed in 1865, and the college fully opened the following year, but in small hired buildings and with few students.

Today it stands on a commanding bluff of the Beirut promontory, looking out upon the Mediterranean and over the harbor and city and along forty miles of the snowy summits and cultivated slopes of the Lebanon. It has thirty-five acres of land and an array of twelve large and convenient stone buildings and several of smaller dimensions. The beautiful chapel will seat a thousand hearers. The library numbers over ten thousand books. The observatory has a twenty-three-foot

een, and they represent eleven different religious sects.

For nearly forty years President Bliss has been the central figure of this college. The students have always revered and loved him as a father. His tall and vigorous form, his firm and finely cut features, his keen and kindly eyes, his quiet and genial manner, his mental force, his fund of humor, his resourcefulness, originality, energy and decision, have made him the natural as well as official head of such a community.

What struggles and watchings these long years have seen; what incessant need of wisdom, patience, courage and faith need not be told. No foreigner in Syria has ever understood the native mind more thoroughly or could cope more successfully with Oriental intrigue, plausibility, greed and procrastination. In purchasing property, making contracts, superintending building operations and in all dealings with the people, his business instincts and training have been invaluable, and notwithstanding his penetration and firmness in resisting attempts to deceive and overreach, his love of righteousness and unvarying courtesy have gained for him the respect of all classes and his name is now known over all those countries.

With faculties scarcely impaired, with ripened experience and soundly optimistic convictions, his declining years will be filled with the rare delight of seeing the work of his hands successful beyond question and also beyond all anticipation.

The Commencement in July was the last at which he would preside. His students and friends in Beirut made it the occasion of congratulatory addresses and the presentation of a purse of gold, while to Mrs. Bliss was given an exquisite coffee set of native filigree work in silver. Graduates in Egypt have planned still further tokens of regard. A crowning joy will be the inauguration of his own son as his successor. Rev. Howard S. Bliss, D. D., has already a wide reputation from twelve years of effective service as a Congregational minister in Brooklyn and Upper Montclair, N. J. He was born on Mt. Lebanon, graduated at Amherst College and Union Theological Seminary, studied in England and in Germany, and received his degree of Doctor of Divinity both from his *alma mater* and the New York University. He assumes the presidency in the full strength of his manhood and with the high purpose to make this unsectarian, but wholly missionary, college an increasing agency for the evangelization of the countries on the eastern shores of the Mediterranean and far down into Africa, wherever the Arabic is spoken.

He has a noble band of fellow-workers, and if the Syrian Protestant College is adequately sustained by the Christian public of America, it will become an instrument of immeasurable usefulness in overcoming the errors of the false faith and the corrupt Christianity now dominant in all those lands.



REV. HOWARD S. BLISS, D. D.

dome and a refractor of twelve inches aperture, with a full suite of meteorological and other instruments. A fine hall, just completed, will have space for the valuable scientific collections.

Last year six hundred students were on the rolls, more than one hundred taking the four years' medical course and nearly thirty in the school of pharmacy. Two hundred thoroughly trained physicians have been sent out and are now practicing in different parts of Asia and in Egypt, quite into the Soudan. A department of commerce has recently been established.

A majority of the students live within the college grounds and, without distinction of sect or nationality, are required to attend prayers and Sunday religious services. A Y. M. C. A. is an important factor in the spiritual life of the institution and there are several voluntary Bible classes, besides the regular Sunday school and the Sunday evening informal gatherings. Bible instruction is also part of the curriculum throughout the week. Athletics, a novelty in the East, has an honored place on the campus and field day is enthusiastically observed. Forty professors and tutors, of whom twenty-four are Americans, constitute the staff. The students come from Asia Minor, Syria, Egypt and many of the Greek islands, their average age about eight-

What Is Reciprocity in Trade

The Political, Industrial and Moral Factors Involved in this Pressing World Problem

By GEORGE PERRY MORRIS

The subject of reciprocity in trade between civilized nations is one that may be considered broadly or narrowly—from the standpoint of Europe and America, or of North America and South America, or of the United States and Canada, or of the Atlantic States, the Interior and West, or of the tobacco grower of the United States, the tobacco grower of Porto Rico and Cuba, or of the Rhode Island manufacturer of jewelry and the French manufacturer of jewelry, or of the manufacturer of one product *vs.* all other manufacturers, or of the manufacturers *vs.* the agriculturists, or of the producers *vs.* the consumers. From whatever standpoint it is approached it raises questions that are ethical as well as political and industrial.

Turn his eyes where he will the student of current history finds statesmen chiefly engaged, not as of yore in furthering dynastic ends or personal ambition, so much as endeavoring to provide sufficient revenue for national treasuries and the maximum of prosperity for producers and consumers within the national domain. In lands where the supply of raw material and skill to convert that raw material are both found in adequate amount the problem is less acute than in lands where either element preponderates or is in undue proportion. Hence, the United States is less concerned with the problem than Germany. But whether it be free trade Great Britain or protectionist Germany and the United States, the pressing problem is to find an outlet for the excess of manufactured products, and this whether the raw materials come almost exclusively from without, as in the case of Great Britain, or whether they are home products to a considerable degree, as in the case of Germany, or mainly, as in the case of the United States.

In finding a market for this excess of product over home consumption, two methods obtain: first, the acquisition of territory and consumers in non-civilized or semi-civilized lands, and this by extension of political power; or, second, by the sale of products, often at a lower price than to home consumers, in the markets of rivals. The first process is expensive in money and men, and often proves unsatisfactory because the prospective consumers' wants are not on a par with their needs—viewed from the exporters' and manufacturers' standpoint. The second process often fails because of barriers put between the manufacturer and the foreign market by a tariff imposed either for protection or for revenue, as the case may be.

Conceiving a tariff law as a solid stone wall, reciprocity may be conceived as the penetrating of that wall with gates, through which certain nations with certain products may pass *in* and the manufacturers and agriculturists of the home nation pass *out*. Thus, under the treaty agreement of 1898 with France, the United States reduced the rate of duty on tartar, brandies, still wines and paint-

ings entering this country from France, in return for which France placed minimum tariff rates on canned and prepared meats, fruits, hops, timber and lumber coming from the United States. Thus there is pending a treaty with Great Britain in which the United States reduces the duty on sugar, molasses, fruits and asphalt coming to the United States from the British West Indies and Guiana, in return for which those colonial possessions would remove or reduce the duty on a list of agricultural products and manufactured articles entering those colonies from the United States. Perceiving gates thus punctured in tariff walls, through which national competitors walk unmolested with certain products, rival nations often have recourse to "the favored nation" clause of former treaties, and compel similar privileges for themselves.

It will be seen from the above suggestive but not perfect analogy that reciprocity, if carried to an extreme, is a slow, but in the end none the less effective, way of razing the walls of protection. For, given a sufficient number of nations bartering by treaty and a sufficient number of products for international barter, the wall would soon become all holes, to speak after the Milesian fashion.

Reduced to plain speech, therefore, the contest now joined in Germany between the agrarians, on the one hand, and the manufacturers and wage-earners, on the other, is at bottom simply a question of either closing reciprocity holes already made in Germany's tariff wall, or of keeping them open and opening others. And so in this country the issue soon to be joined, dealt with prophetically in President McKinley's last speech in Buffalo, and touched upon less positively than is his wont in President Roosevelt's first message, but very frankly dealt with by him in his recent speeches in the Interior, is the issue of making holes for the admission of goods from other countries to the United States.

There are some who think that such gates of trade can always swing out, but never should swing in.

There are others who think that the only products admissible through inward swinging gates should be products not produced anywhere in the United States. Owing to the variety of wealth of this country in raw materials and the skill of our workmen, this would work against reciprocity on a generous scale.

There are those who believe in inward swinging gates, but only to Central and South American nations. This, it is claimed, was Mr. Blaine's theory of reciprocity.

There are those who believe in reciprocity with any and all nations providing their particular section or industry is not affected.

There are those who, being producers in the main, and consuming relatively little, look at the matter from the producers' side alone; and there are those who, being consumers in the main, and

relatively small producers, look at it from the consumers' side; and there are those who, being both producers and consumers, look at the matter from both sides.

It was the opinion of President McKinley, in the speech which convinced many of his statesmanship who hitherto had deemed him a politician merely, that the issue should be looked at broadly if we were to keep what export trade we had, not to speak of gaining more. While constant to national self-interest, he warned against "either neglect or undue selfishness. . . . Only a broad and enlightened policy," he said, "will keep what we have. No other policy will get more. . . . A system which provides a mutual exchange of commodities is manifestly essential to the continued and healthful growth of our export trade. We must not repose in fancied security that we can forever sell everything and buy little or nothing. . . . The period of exclusiveness is past. Commercial wars are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of reprisal are not."

President Roosevelt, in his first message, said that

Reciprocity must be treated as the hand-maiden of protection. . . . Subject to this proviso of the proper protection necessary to our industrial well-being at home, the principle of reciprocity must command our hearty support. . . . Whatever is merely petty and vexatious in the way of trade restrictions should be avoided. The customers to whom we dispose of our surplus products, in the long run, directly or indirectly, purchase those surplus products by giving us something in return. . . . The natural line of development for a policy of reciprocity will be in connection with those of our productions which no longer require all of the support once needed to establish them upon a sound basis, and with those others, where either because of natural or of economic causes we are beyond the reach of successful competition.

Admitting that there must be reciprocity of some sort and degree, the question arises, Who shall determine it: the Executive and the Senate by treaty negotiation, utilizing the advice of an expert reciprocity commissioner like Hon. J. A. Kasson, or Congress by general legislation?

A variety of reasons make for treatment of the details of the intricate problem of getting national revenue by a few experts rather than an attempt by Congress to harmonize the clashing sectional and personal interests involved, Congress, of course, retaining the final decision on the broad policy to be followed. Hence the action of the Reciprocity Convention held in Washington last spring in recommending the creation of a commission to investigate and report to Congress on the best mode of dealing with the problem. Moreover, the President of the nation, and the head of the dominant party, is now urging it, something not known before. In his speech at Logansport, Ind., Sept. 23, Mr. Roosevelt said:

It is on every account most earnestly to be

hoped that this problem can be solved in some manner into which partisanship shall enter as a purely secondary consideration, if at all; that is, in some manner which shall provide for an earnest effort by non-partisan inquiry and action to secure any changes the need of which is indicated by the effect found to proceed from a given rate of duty on a given article; its effect, if any, as regards the creation of a substantial monopoly; its effect upon domestic prices, upon the revenue of the Government, upon importations from abroad, upon home production, and upon consumption. In other words, we need to devise some machinery by which, while persevering in the policy of a protective tariff, in which I think the nation as a whole has now generally acquiesced, we would be able to correct the irregularities and remove the incongruities produced by the changing conditions without destroying the whole structure. Such machinery would permit us to continue our definitely settled tariff policy while providing for the changes in duties upon particular schedules which must inevitably and necessarily take

place from time to time as matters of legislative and administrative detail. This would secure the needed stability of economic policy, which is a prime factor in our industrial success, while doing away with any tendency to fossilization.

Congress of course may contemptuously reject the advice of such a commission. But public sentiment in favor of expert advice has increased much in volume and intensity since the last commission of the kind was appointed and its report disregarded.

Historically considered, the policy of reciprocity between the United States and competing and non-competing nations dates back to 1850, when an agreement with Canada was negotiated, which was operative from 1855 to 1866. Differences of opinion obtain as to the effect of this on our trade. From 1876 to 1900 there

was reciprocity between Hawaii and the United States. In 1892, acting under the powers conferred upon the Executive by the Tariff Act of 1890, treaties with Brazil, Spain for Cuba and Porto Rico, Great Britain for the British West Indies and British Guiana, with the Dominican Republic, Salvador, Nicaragua and Guatemala, with Germany, France and Austria-Hungary were negotiated. Under the Tariff Act of 1897, in 1898 with France and in 1900 with Germany, Portugal and Italy, we secured minimum tariff rates on canned and prepared meats, fruits, hops, timber and lumber. There are pending now treaties with Great Britain for the British West Indies, with Argentine Republic, with France, Nicaragua, Ecuador, and Danish West Indies and the Dominican Republic.

The Examination*

Third in the Series, Olgengarry Sketches

BY RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

The two years of Archibald Munro's régime were the golden age of the school, and for a whole generation the Section regarded that period as the standard for comparison in the following years. Munro had a genius for making his pupils work. They threw themselves with enthusiasm into all they undertook—studies, debate nights, games, and in everything the master was the source of inspiration.

And now his last examination day had come, and the whole Section was stirred with enthusiasm for their master and with grief at his departure.

The day before examination was spent in "cleaning the school." This semi-annual event, which always preceded the examination, was almost as enjoyable as the examination day itself, if indeed it was not more so. The school met in the morning for a final polish for the morrow's recitations. Then after a speech by the master the little ones were dismissed and allowed to go home, though they never by any chance took advantage of this permission. Then the master and the bigger boys and girls set to work to prepare the school for the great day. The boys were told off in sections, some to get dry cedar boughs from the swamp for the big fire outside, over which the iron sugar-kettle was swung to heat the scrubbing water; others off into the woods for balsam trees for the evergreen decorations; others to draw water and wait upon the scrubbers.

It was a day of delightful excitement, but this year there was below the excitement a deep, warm feeling of love and sadness as both teacher and pupils thought of tomorrow. There was an additional thrill to the excitement, that the master was to be presented with a gold watch and chain and that this had been kept a dead secret from him.

The gathering of the evergreens was a delightful labor. High up in the balsam trees the more daring boys would climb, and then, holding by the swaying top, would swing themselves far out from the

trunk and come crashing through the limbs into the deep, soft snow, bringing half the tree with them. What larks they had! What chasing of rabbits along their beaten runways! What fierce and happy snow fights! And then the triumph of their return, laden with their evergreen trophies, to find the big fire blazing under the great iron kettle and the water boiling and the girls well on with the scrubbing.

Then, while the girls scrubbed first the benches and desks and last the floors, the boys washed the windows and put up the evergreen decorations. Every corner had its pillar of green, every window had its frame of green, the old blackboard, the occasion of many a heartache to the unmathematical, was wreathed into loveliness; the maps, with their bewildering boundaries, rivers and mountains, capes, bays and islands, became for once worlds of beauty under the magic touch of the greenery. On the wall just over his desk the master wrought out in evergreen an arching Welcome, but later on the big girls, with some shy blushing, boldly tacked up underneath an answering Farewell. By the time the short afternoon had faded into the early evening the school stood, to the eyes of all familiar with the common sordidness of its everyday dress, a picture of artistic loveliness. And after the master's little speech of thanks for their good work that afternoon and for all their goodness to him the boys and girls went their ways with that strangely unnamable heart-emptiness that brings an ache to the throat, but somehow makes happier for the ache.

The school opened an hour later than ordinarily, and the children came all in their Sunday clothes, the boys feeling stiff and uncomfortable, and regarding each other with looks half shy and half contemptuous, realizing that they were unnatural in each other's sight; the girls, with hair in marvelous frizzes and shiny ringlets, with new ribbons and white aprons over their homemade winsey dresses, carried their unwonted grandeur

with an ease and delight that made the boys secretly envy but apparently despise them. The one unpardonable crime with all the boys in that country was that of being "proud." The boy convicted of "shoween off" was utterly condemned by his fellows.

Ranald always hated new clothes. He felt them an intolerable burden. He did not mind his new homespun, homemade flannel check shirt of mixed red and white, but the heavy, fulled-cloth suit made by his Aunt Kirsty felt like a suit of mail. He moved heavily in it and felt queer, and knew that he looked as he felt. The result was that he was in no genial mood, and was on the alert for any indication of levity at his expense.

Hughie, on the contrary, like the girls, delighted in new clothes. His new black suit, made down from one of his father's with infinite planning and pains by his mother, and finished only at twelve o'clock the night before, gave him unmixed pleasure. And handsome he looked in it. All the little girls proclaimed that in their shy, admiring glances, while the big girls teased and petted and threatened to kiss him. Of course the boys all scorned him and his finery, and tried to "take him down," but Hughie was so unfeignedly pleased with himself, and moved so easily and naturally in his grand attire, and was so cheery and frank and happy, that no one thought of calling him "proud."

Soon after ten the sleighloads began to arrive. It was a mild winter day, when the snow packed well, and there fluttered down through the still air a few lazy flakes, large, soft and feathery, like bits of the clouds, floating white against the blue sky. The sleighs were driven up to the door with a great flourish and jingle of bells, and while the master welcomed the ladies, the fathers and big brothers drove the horses to the shelter of the thick-standing pines and unhitching them tied them to the sleigh-boxes, where, blanketed and fed, they remained for the day.

Within an hour the little schoolhouse was packed, the children crowded tight

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into the long desks, and the visitors on the benches along the walls and in the seats of the big boys and girls. On the platform were such of the trustees as could muster up the necessary courage—old Peter MacRae, who had been a dominie in the old country, the young minister and his wife, and the school teacher from the Sixteenth.

First came the wee tots, who, in wide-eyed, serious innocence, went through their letters and their "ox" and "cat" combinations and permutations with great gusto and distinction. Then they were dismissed to their seats by a series of mental arithmetic questions, sums of varying difficulty being propounded, until little white-haired, blue-eyed Johnnie Aird, with the single big curl on the top of his head, was left alone.

"One and one, Johnnie?" said the master, smiling down at the rosy face.

"Three," promptly replied Johnnie, and retired to his seat amid the delighted applause of visitors and pupils, and followed by the proud, fond, albeit almost tearful gaze of his mother.

Then up through the Readers, till the Fifth was reached, the examination progressed, each class being handed over to the charge of a visitor, who forthwith went upon examination as truly as did the class.

"Fifth class!" In due order the class marched up to the chalk line on the floor in front of the master's desk, and stood waiting.

The reading lesson was Fitz-Greene Halleck's Marco Bozzaris, a selection calling for a somewhat spirited rendering. The master would not have chosen this lesson, but he had laid down the rule that there was to be no special drilling of the pupils for an exhibition and in the reading the lessons for the previous day were to be those of the examination day. The master shivered inwardly as he thought of the possibility of Thomas Finch, with his stolidly monotonous voice, being called upon to read the thrilling lines recording the panic-stricken death cry of the Turk: "To arms! They come! The Greek! The Greek!" But Thomas, by careful plodding, had climbed to fourth place and the danger lay in the third verse.

"Will you take this class, Mr. MacRae?" said the master, handing him the book. He knew that the dominie was not interested in the art of reading beyond the point of correct pronunciation, and hence he hoped the class might get off easily. The dominie took the book reluctantly. What he desired was the "arith-met-ic" class, and did not care to be "put off" with mere reading.

"Well, Ranald, let us hear you," he rather growled. Ranald went at his work with quiet confidence; he knew all the words:

"Page 187, Marco Bozzaris:

At midnight in his guarded tent,
The Turk lay dreaming of the hour
When Greece, her knee in suppliance bent,
Should tremble at his power."

And so on steadily to the end of his verse.

"Next!"

The next was "Betsy Dan," the daughter of Dan Campbell of "The Island." Now, Betsy Dan was very red in hair and face, very shy and very nervous, and always on the point of giggles. It was a trial to her to read on ordinary days, but

today it was almost more than she could bear. To make matters worse, immediately behind her, and sheltered from the eye of the master, sat Jimmie Cameron, Dan's youngest brother. Jimmie was always on the alert for mischief and ever ready to go off into fits of laughter, which he managed to check only by grabbing tight hold of his nose. Just now he was busy pulling at the strings of Betsy Dan's apron with one hand, while with the other he was hanging on to his nose and swaying in paroxysms of laughter.

Very red in the face, Betsy Dan began her verse:

"At midnight in the forest shades,
Bozzaris"—

Pause, while Betsy Dan clutched behind her.

"—Bozzaris ranged"—

("Tchik! tchik!" a snicker from Jimmie in the rear.)

"—his Suliote band,

True as the steel of"—

("Im im," Betsy Dan struggles with her giggles.)

"Elizabeth!" The master's voice is stern and sharp.

Betsy Dan bridles up, while Jimmie is momentarily sobered by the master's tone.

"True as the steel their tried blades,
Heroes in heart and hand.

There had the Persian's thousands
stood"—

("Tchik! tchik! tchik!" a long snicker from Jimmie, whose nose cannot be kept quite in control. It is becoming too much for poor Betsy Dan, whose lips begin to twitch.)

"There"—

("Im im, thit-tit-tit," Betsy Dan is making mighty efforts to hold in her giggles.)

"—had the glad earth (tchik!) drunk
their blood,

On old Pl-a-a-t-t-e-a's day."

Whack! whack!

"Elizabeth Campbell!" The master's tone was quite terrible.

"I don't care! He won't leave me alone. He's just-just (sob) pu-pulling at me (sob) all the time."

By this time Betsy's apron was up to her eyes, and her sobs were quite tempestuous.

"James, stand up!" Jimmie slowly rose, red with laughter and covered with confusion.

"I-I-I-di-dn't touch her!" he protested.

"O-h!" said little Aleck Sinclair, who had been enjoying Jimmie's prank hugely; "he was"—

"That'll do, Aleck, I didn't ask you. James is quite able to tell me himself. Now, James!"

"I-I-I was only just doing that," said Jimmie, sober enough now, and terrified at the results of his mischief.

"Doing what?" said the master, repressing a smile at Jimmie's woe-begone face.

"Just-just that!" and Jimmie touched gingerly with the point of his finger the bows of Betsy Dan's apron-strings.

"O, I see. You were annoying Elizabeth while she was reading. No wonder she found it difficult. Now, do you think that was very nice?"

Jimmie twisted himself into a semi-circle.

"No-o."

"Come here, James!" Jimmie looked frightened, came round the class, and up to the master.

"Now, then," continued the master, facing Jimmie round in front of Betsy Dan, who was still using her apron upon her eyes, "tell Elizabeth you are sorry."

Jimmie stood in an agony of silent awkwardness, curving himself in varying directions.

"Are you sorry?"

"Y-e-e-s."

"Well, tell her so."

Jimmie drew a long breath and braced himself for the ordeal. He stood a moment or two, working his eyes up shyly from Betsy Dan's shoes to her face, caught her glancing at him from behind her apron, and began, "I-I-I'm (tchik! tchik) sor-ry," (tchik), Betsy Dan's look was too much for the little chap's gravity. A roar swept over the schoolhouse. Even the grim dominie's face relaxed.

"Go to your seat and behave yourself," said the master, giving Jimmie a slight cuff. "Now, Margaret, let us go on."

Margaret's was the difficult verse. But to Margaret's quiet voice and gentle heart anything like shriek or battle cry was foreign enough, so with even tone, and unmodulated by any shade of passion, she read the cry, "To arms! They come! The Greek! The Greek!" Nor was her voice to be moved from its gentle, monotonous flow even by the battle cry of Bozzaris, "Strike! till the last armed foe expires!"

"Next," said the dominie, glad to get on with his task.

The master breathed freely, when, alas for his hopes, the minister spoke up.

"But, Margaret, do you think Bozzaris cheered his men in so gentle a voice as that?"

Margaret smiled sweetly, but remained silent, glad to get over the verse.

"Wouldn't you like to try it again?" suggested the minister.

Margaret flushed up at once.

"O, no," said his wife, who had noticed Margaret's flushing face. "Girls are not supposed to be soldiers, are they, Margaret?"

Margaret flashed a grateful look at her.

"That's a boy's verse."

"Ay! that it is," said the old dominie; "and I would wish very much that Mrs. Murray would conduct this class."

But the minister's wife would not hear of it, protesting that the dominie could do it much better. The old man, however, insisted, saying that he had no great liking for this part of the examination, and would wish to reserve himself, with the master's permission, for the "arith-met-ic" class.

Mrs. Murray, seeing that it would please the dominie, took the book, with a spot of color coming in her delicate, high-bred face.

"You must all do your best now to help me," she said, with a smile that brought an answering smile flashing along the line. Even Thomas Finch allowed his stolid face a gleam of intelligent sympathy, which, however, he immediately suppressed, for he remembered that the next turn was his, and that he must be getting himself into the appearance of dogged desperation which he considered suitable to a reading exercise.

"Now, Thomas," said the minister's

wife, sweetly, and Thomas plunged heavily.

"They fought like brave men, long"—
"O, Thomas, I think we will try that man's verse again, with the cries of battle in it, you know. I am sure you can do that well."

It was all the same to Thomas. There were no words he could not spell, and he saw no reason why he should not do that verse as well as any other. So, with an extra knitting of his eyebrows, he set forth doggedly.

"An-hour-passed-on-the-Turk-awoke-that-bright-dream-was-his-last."

Thomas's voice fell with the unvarying regularity of the beat of a trip-hammer.

"He-awoke-to-hear-his-sentries-shriek-to-arms-they-come-the-Greek-the-Greek-he-woke"—

"But, Thomas, wait a minute. You see you must speak these words, 'To arms! They come!' differently from the others. These words were shrieked by the sentries and you must show that in your reading."

"Speak them out, man," said the minister, sharply, and a little nervously, fearing that his wife had undertaken too great a task, and hating to see her defeated.

"Now, Thomas," said Mrs. Murray, "try again. And remember the sentries shrieked these words, 'To arms!' and so on."

Thomas squared his shoulders, spread his feet apart, added a wrinkle to his frown and a deeper note of desperation to his tone, and began again.

"An-hour-passed-on-the-Turk-awoke-that-bright-dream-was"—

The master shuddered.

"Now, Thomas, excuse me. That's better, but we can improve that yet." Mrs. Murray was not to be beaten. The attention of the whole school, even to Jimmie Cameron, as well as that of the visitors, was now concentrated upon the event.

"See," she went on, "each phrase by itself. 'An hour passed on: the Turk awoke.' Now, try that far."

Again Thomas tried, this time with complete success. The visitors applauded.

"Ah, that's it, Thomas. I was sure you could do it."

Thomas relaxed a little, but not unduly. He was not sure what was yet before him.

"Now we will get the sentries' shriek. See, Thomas, like this a little," and she read the words with fine expression.

"You must put more pith, more force, into those words, Thomas. Speak out, man!" interjected the minister, who was wishing it was all over.

"Now, Thomas, I think this will be the last time. You have done very well, but I feel sure you can do better."

The minister's wife looked at Thomas as she said this with so fascinating a smile that the frown on Thomas's face deepened into a hideous scowl, and he planted himself with a do-or-die expression in every angle of his solid frame. Realizing the extreme necessity of the moment, he pitched his voice several tones higher than ever before in his life inside a house and before people, and made his final attempt.

"An-hour-passed-on: the-Turk-awoke: That-bright-dream-WAS-his-last."

And now, feeling that the crisis was

upon him, and confusing speed with intensity and sound with passion, he rushed his words, with ever-increasing speed, into a wild yell.

"He-woke-to-hear-his-sentries-shriek-to-arms-they-come-the-Greek-THE-GREEK!"

There was a moment of startled stillness, then "tchik," "tchik!" It was Jimmie again, holding his nose and swaying in a vain effort to control a paroxysm of snickers at Thomas's unusual outburst.

It was like a match to powder. Again the whole school burst into a roar of uncontrollable laughter. Even the minister, the master and the dominie could not resist. The only faces unmoved were those of Thomas Finch and the minister's wife. He had tried his best, and it was to please her, and she knew it.

A swift, shamed glance round, and his eyes rested on her face. That face was sweet and grave as she leaned toward him and said: "Thank you, Thomas. That was well done." And Thomas, still looking at her, flushed to his hair roots and down the back of his neck, while the scowl on his forehead faded into a frown, and then into smoothness.

"And if you always try your best like that, Thomas, you will be a great and good man some day."

Her voice was low and soft, as if intended for him alone, but in the sudden silence that followed the laughter it thrilled to every heart in the room, and Thomas was surprised to find himself trying to swallow a lump in his throat, and to keep his eyes from blinking; and in his face, stolid and heavy, a new expression was struggling for utterance. "Here, tate me," it said; "all that I have is thine;" and later days brought the opportunity to prove it.

The rest of the reading lesson passed without incident. Indeed, there pervaded the whole school that feeling of reaction which always succeeds an emotional climax. The master decided to omit the geography and grammar classes, which should have immediately followed, and have dinner at once, and so allow both children and visitors time to recover tone for the spelling and arithmetic of the afternoon.

[To be continued.]

Christian News from Everywhere

Pres. Charles Cuthbert Hall of Union Seminary, New York city, has been preaching for Rev. Dr. Alex Whyte of Edinburgh.

Through the agency of the British College Christian Union already over 700 men have entered upon work in heathen countries.

The Scottish branch of the Student Volunteer Missionary Union has just completed with much success its seventh annual caravan tour, established to carry information regarding foreign missions to the people in the villages and smaller towns of Scotland.

The British and Foreign Bible Society is endeavoring to reach more than half a million of blind Hindoos by circulating the Scriptures through a recent adaptation of Louis Braille's raised dot system as distinguished from Moon's line type system so long in operation.

Mr. Henry Phipps of the Carnegie Steel Company, a resident of Pittsburgh, Pa., has given \$100,000 to the relief of Boers in South Africa who find that they need aid. General Botha and other trusted leaders will adminis-

ter the fund. It is characteristically American in its proportions—this gift.

A Bombay medical missionary last year treated 3,110 patients in addition to her regular work as teacher in a boarding school. This missionary's industry is paralleled by that of a doctor in India, an eye specialist, who treated 12,000 patients during one year, besides visiting many in their homes.

As an evidence of the reconstruction of missionary activity in China, the British and Foreign Bible Society reports that in that empire, during the first six months of 1902, some 570,179 copies of the Scripture have been issued—being 358,788 in excess of the figures for the same period in 1901.

The fact that last year the Fiji Islands contributed \$25,000 to foreign missions is in itself an announcement that the heathen countries of the world are diminished by one. The loyal service of the first Wesleyan missionaries, who went to these islands in 1835, facing hardships and martyrdom, has borne fruit a hundredfold.

Gen. William Booth of the Salvation Army sailed from Southampton on the 27th for a tour in this country and in Canada. A typical gathering in Exeter Hall bade him "God-speed," and he will need divine aid when he arrives. His children are deserting him for Dowie, the Chicago impostor whose character Dr. Buckley analyzes in the October Century.

Principal Lang of Aberdeen University has been preaching on Religion and Art, and has been pleading for richer adornment of Scotch houses of worship, the bareness of which from the sixteenth to the nineteenth centuries he attributes not so much to opposition to art *per se* as to the economic poverty of the land and to the scarcity of money with which to employ artists.

The Y. M. C. A. Training School at Springfield joins the number of educational institutions which open with the largest number of students in their history. Forty-two are in the entering class, six of whom are college graduates. Paris and Rome are represented among students who are training for physical work. The fiscal year closed Sept. 17 without indebtedness, and with \$9,000 added to the endowment fund.

Ras Makonnen, the Abyssinian representative at the coronation and widely known as the general of the Abyssinian forces which defeated the Italian army, recently visited the British and Foreign Bible Society's depot in London and promised to give the society extra facilities for sending Scriptures for sale into Abyssinia. He expressed the hope that the link between Abyssinia and the British society may grow stronger.

The twenty-fourth annual conference of the Swedish Missionary Society has just closed in Stockholm. This is one of the most marvelous religious movements that ever has taken root in Sweden. The chief of its six missionary fields is on the Lower Congo, where thirty white missionaries and eighty native evangelists are employed. The present year will be notable for the issuing of the Bible in Fiole, the language spoken by tens of thousands on the Lower Congo River.

The death of Chaplain MacKinnon at Manila removes a Roman Catholic American who has served his church and country with conspicuous tact and fidelity. In the early days of American occupation he was a go-between in acquainting the hostile and ignorant (of American matters) Spanish Roman Catholic ecclesiasties with the real character and purposes of the new comers. Through him Archbishop Nozalea was induced to modify his attitude. Since then the chaplain has served humanity in countless ways, laboring heroically in smallpox and cholera epidemics. His death will cause deep sorrow, and be the occasion of a pageant remarkable on its ecclesiastical and military side.

Our Shortcomings for the Last Fifty Years*

Wherein the Congregational Denomination Has Failed and Faltered

BY WASHINGTON GLADDEN, D. D.

I might begin by saying that our delinquencies are probably no greater than those of other Christian communions, but if that were true there would not be much comfort in it. It is better to avoid comparisons which involve judgment of others and to confine our judgment to ourselves. "If we would judge ourselves," says Paul, "we should not be judged." It will not be hard to find in our performance some failures, and if, in a humble and docile way we consider these, our reflections may bring us profit.

A SIN OF OMISSION

1. The first indictment which our denominational statesmen would bring against us would probably be that we have failed to extend the benefits of our Congregational polity to many communities which needed and still need them. We have fourteen or fifteen cities in Ohio, with a population, at the last census, of not less than eight thousand, in none of which is there a Congregational church. It is quite possible that in some of these cities no Congregational church is needed because the ideas for which Congregationalism stands are sufficiently represented by those who do not bear our name. We Congregationalists have a good many sheep that are not of our fold and the truth with which we are put in charge is sometimes proclaimed and exemplified by men in other communions. But it would seem probable that in some of these cities the ideas that we stand for are not adequately represented, and that something is therefore wanting to the complete and symmetrical presentation to the people of those cities of the gospel of the kingdom.

For while I am not disposed to say that the things for which Congregationalism stands are more important than those for which other Christian bodies stand, I am certainly unwilling to admit that they are less important. I think that they are integral and essential elements of the gospel of the kingdom, and that where they are not clearly affirmed and witnessed to the whole statement of the case for Christianity has not been made. There are a certain number of persons in every community to whom the Methodist way of presenting the gospel is most convincing and persuasive, and a certain number to whom the Presbyterian form is best, and so on with all the denominations; and this means that there are those to whom none of the other ways of representing Christ would be so effective as our way; those to whom our appeal would be stronger than any other appeal; those whom we could bring into the kingdom, and who, but for us, would remain outside. I am quite sure that there are a good many people in our Congregational churches in Columbus who would not be in any Christian church if they were not in ours; and a good many more who are happier and more active and more useful with us

than they would be anywhere else, just as there are many in the Methodist churches, the Presbyterian churches and the Baptist churches who would not have been reached in any other way but their way.

OUR STRONG APPEAL

If these things are so then we have a duty, not to Congregationalism, but to the kingdom of heaven, to plant our churches in the large centers of population. We may fairly assume that there are people in every considerable community who need us and to whom we may be of service. It is not to those only who have been reared as Congregationalists that we are called to minister. In these days of intellectual ferment there is an increasing number in all the denominations to whom the traditions on which they were brought up have ceased to be significant and to whom our way of looking at Christianity strongly commends itself. We are not fulfilling our mission unless we open the door to them. I do not mean that we should seek to entice men and women away from the churches in which they have been reared; God forbid that we should descend to that small business. I am speaking only of the rescue of those who by their own thinking have become alienated from the communions in which they were reared and who need another home.

If the letters which I am constantly receiving from ministers of other denominations, who seek to enter our fellowship, are any indication of the drift of thought, there must be a great many Christians in this country, not now in our churches, to whom the Congregational way seems the best way, and who would be glad of an opportunity to join themselves to us. Perhaps ministers of other denominations receive the same kind of letters from pastors of Congregational churches; if so, it only indicates that the denominational dikes are not high enough to restrain the rising currents, and that the waters from many streams are sure to overflow and mingle in a common flood. But, at any rate, we need those who need us, and we ought to be in a position to help those who need our help; and this means that we ought to be in a good many places in Ohio where we are not now, doing a work which none but we can do in building the kingdom of God. Our failure thus to extend the lines of our influence is one of our shortcomings.

PURSES OPEN SLOWLY TOWARD MISSIONS

2. The second confession which I would make relates to our failure to develop the missionary activities of our churches. I will not dwell on this shortcoming for we have had it before us for several years, and there appears to be no need of further repetition. The missionary interest is best measured by missionary contributions, and in these the Congregationalists of Ohio are far behind their brethren in other states. We are giving to home missions only about half as

much *per capita* as our brethren over the line in Michigan are giving; that is one reason why promising fields in cities have not been occupied and strongly held in the interest of the principles of the Pilgrims. The other societies are no more generously supported; the sum total of our contributions to the benevolent work of our denomination is far below what it ought to be.

I am not able to explain this phenomenon. There must be some reason for it. I wish the Lady from Philadelphia or some other philosopher would come and tell us what is the matter. This is not the besetting sin of Congregationalists; they are generally interested in all kinds of philanthropic work; the gifts of New England to all these causes are very liberal. I think it must be that our people generally are not so well informed as they ought to be concerning these great enterprises of ours. I find it hard to get my own people to attend the meetings at which the facts are clearly and strongly presented. I have been trying this year to get the work of our six societies thoroughly placed before the church; those who take part in this work are themselves convinced of the importance of the causes which they study, but the interest is yet far less general than I could wish.

THE RESPONSIBLE PARTY

Perhaps a new campaign of testimony is needed. Quite recently that committee of nine to whom this whole subject was committed met in Hartford and determined to inaugurate a forward movement by which the whole subject of the responsibility of the churches for these great enterprises should be systematically placed before them. I believe that the plan is to employ one man whose entire time shall be given to this work of education. Perhaps some stimulus may come from this source to the churches of Ohio. Yet my belief is that we, the pastors of the churches, are mainly responsible for it. For one, I know that I have done less than I ought to do in cultivating this spirit among my own people; and I mean to set my wits at work to kindle in them a greater enthusiasm for the work to which, as churches, we are jointly pledged, in our own land and in the lands beyond the sea.

THE EMPLOYING AND EMPLOYED CLASSES

3. I fear that we have not all done all that we might have done to keep a close and vital connection between our churches and the working classes. This fault is not chargeable upon all of us, for there are not a few of our churches whose members mainly belong to the working classes—to the classes of wage-workers, I mean—and who cannot be accused of any lack of sympathy with them. But a considerable number of our stronger churches in the cities gather their membership largely from the other classes; they are made up of manufacturers, large and small traders, profes-

* An address delivered at the last meeting of the Ohio General Association.

sional men and women, including teachers, with many clerks, stenographers and others who are closely affiliated in interest with the employing classes. And churches with such a constituency are not always quite so sympathetic as they ought to be in their attitude toward the great wage-working class—the mechanics and operatives and common laborers who make up a large part of our population.

There can be no doubt, I am sure, that the attitude of organized labor toward the churches has become increasingly unsympathetic during the last fifty years; that a smaller proportion of the men who do the mechanical work of the country is in the churches now than was in them fifty years ago. I do not think that this is wholly the fault of the churches; influences for which the churches are not responsible have been at work to produce this alienation. A great many of these men have a wrong impression of the attitude of the churches toward them; they think that the churches are controlled by the capitalists and that the ministers always preach what they think will be most acceptable to their largest contributors.

This is far from being universally the case; there is much more of real sympathy with the working people in the pulpit and in the pews than many of them are aware. Our failure has been in permitting this misunderstanding to continue and increase. We ought to have been able by the energy and persistence of our good will to overcome this prejudice; to make these men see that we are not their enemies; that while we cannot take sides with them in a war of classes, we are certainly not disposed to take sides against them; that to the church of Jesus Christ the carpenter the welfare of the men who work with their hands is not less dear than that of the men who work with their brains.

I have no doubt that it would be good for all of us ministers to take more time than we have done in getting personally acquainted with as many as we can of the men of this class. We ought to know them; we need to know them. We want to get their point of view. I have no doubt the friendships we should thus form would be very profitable to us. "Practice brotherhood and study men," says Dr. Rainsford. "Know something of the working men. They are a fine, clean lot of men." Right along this line are some of our shortcomings.

THE CHURCH'S UNTRAINED CHILDREN

4. My fourth confession is that we have largely failed in the work of training the children of our churches for church membership and Christian service. We have our Sunday schools and our young people's societies and our Christian Endeavor organizations, old and young; but with them all our boys and girls are growing up ignorant of the Bible, ignorant of fundamental Christian truth, unfitted for the tasks and responsibilities which they must bear if the churches are to be maintained in vigor in coming generations.

If you are skeptical concerning the ignorance of these boys and girls of our Christian households and our Sunday schools, ask any high school teacher who undertakes to teach them history and who tries to fit into the ancient records

Biblical events and characters; ask any teacher of literature who explores their minds for some sense of the significance of Biblical allusions. President Thwing has given us some samples of his experience along this line, and there have been several recent exposures of the same nature. My own investigations and inquiries have enforced the same lamentable truth. The great majority of the boys and girls of our churches are deplorably ignorant concerning the facts of our religion and their significance. Compare, with respect to their knowledge of the fundamentals of their faith, the attainments of the young people of our best families with those of intelligent Roman Catholic families. The teachers of the public schools will tell you that their Catholic pupils, as a rule, know far better what they believe and why they believe it than do those who come from our own best educated families.

Not only with respect to the religious instruction of our children have we been delinquent, but also with respect to the loving personal care and training which is due to them. I do not mean that we have all been wholly neglectful of this great duty, but that most of us have put far less emphasis upon it than we ought to have done; that the vital importance of it has not been realized. The failure begins in our Christian homes, and the churches in their administration and the pastors in their service are implicated in it. I speak for myself; I know that I have not done for my own boys and girls the kind of work that I ought to have done.

It seems to me that no defect of our administration is more serious than this, and that we can think of no remedy more radical or effective than would be involved in a faithful attention to the religious needs of the children of our churches. What we want is to get some adequate conception of the strategic importance of this position, with reference to the future of our churches, of what is connoted by Dr. Bushnell's memorable phrase, "The out-populating power of the Christian stock." If, by some means, every pastor and every father and mother in all our churches could be induced to read Dr. Bushnell's *Christian Nurture*; if our churches would take up the book, chapter by chapter, in their midweek services and study it, we might get ideas and sentiments planted in good soil, which would bear fruit in the coming days, thirty, sixty, an hundredfold.

Meantime it seems to me quite worth while for those of us who are pastors to cultivate a more intimate and affectionate acquaintance with the boys and girls of our congregations. It is not preaching that they need so much as a personal friendship with us, through which we can give them the shepherding they need.

OUR WORST FAILURE

5. Finally, let us all humbly confess that the saddest and the worst of our shortcomings has been our failure to recognize the presence of God in his world and in our lives; our slow apprehension of the marvelous, the momentous truth, of the omnipresence of that Spirit in whose image we are made, and who is nearer to all of us than we are to ourselves—working in us always, to help us

fulfill the law of our being, and to make his own pleasure prosper in our hands.

It was difficult, under the old mechanical theories of creation, fully to realize this tremendous truth. In that deistic conception the relation of God to his world was always that of the inventor to the mechanism, who, as Carlyle says, stands outside of it, seeing it go. But evolution has gradually made room in our thought for the doctrine of the divine immanence, and the theological implications of this doctrine are deep and wide. A good many of us have been fighting evolution; we have regarded it as the most dangerous of heresies; we have imagined that it was trying to banish God from the universe. In truth it has been demolishing the barriers behind which our deistic philosophy has concealed him and bringing us face to face with the mighty Reality in whom we live and move and have our being. The spiritual significance of this doctrine of the immanence of God is as yet but imperfectly apprehended by many of those who claim to be masters in Israel.

Not that it is a theological novelty. Nobody ever understood it better than Paul; its mighty heartbeats throb in every one of his epistles; its strong assurance is the power that nerves him for all his great campaigns. The reason why those first Christians were able, in the first two centuries, by their intrepid and convincing testimony, to carry the gospel all over the then known world was simply that they lived in the very presence of God; no vast network of contrivances and mechanisms concealed him from them. They felt his very life pulsating in their veins and his energy bracing their wills. Inspiration was not to them a theory by which they explained the controlling influence of the divine Spirit over the thoughts of men in past ages; it was their own daily experience of guidance and comfort.

THE REMEDY FOR THE WHOLE DIFFICULTY

The one thing in which we have come short, I fear, is this realization of God in our lives. What with our philosophy of second causes and our schemes of moral government, we have put God far away from us. Such words as those in which Paul assures us that God is working in us to will and to work for his good pleasure we have been wont to interpret in some dry, forensic fashion; the mystical union of the spirit of man with the Spirit of God is not for us the practical fact that it was to Paul and John.

Here is the source of our weakness, the cause of our barrenness. If we could begin, even now, to live the eternal life; if we could call in the dubious sentries who stand on every frontier of consciousness to demand of God some philosophic formula before we will let him in; if we could hear the voice which bids us

Speak to him for he hears, and spirit with spirit can meet.
Closer is he than breathing, and nearer than hands or feet;

if we could feel the gentle pressure of his love on every side of our lives, bringing light for our doubts and healing for our hurts and bounty for our poverty—how quickly all these questions that now trouble us would be solved; with what

dauntless hope, with what invincible purpose we should go forth to the work of the years before us. Instead of the uncertain, querulous, half-apologetic tone in which our messages are often uttered men would hear us saying, with Paul, "I know whom I have believed;" instead of the timorous, tentative endeavors which

frustrate themselves, we should go about the work of the kingdom as men go about their daily business, just as if we expected to do it.

Here, my brethren, I am well persuaded is our most serious failure; here is our deepest need. To understand more perfectly,

How close to grandeur is our dust,
How near is God to man;

to make larger room for him in our thoughts and lives, to receive of his fullness, and grace for grace, to let him work his will in and through us—this is the remedy for our defects and the sure path to prosperity and peace.

In and Around New York

Central Church, Brooklyn, not to Remove

There has been a rumor that Central Church, Brooklyn, was planning to leave its present building and erect a new church somewhere on the park slope. Dr. Cadman states that the rumor is groundless. The church is admirably adapted for its present section, parlors and lecture room were recently refitted, and the work opens up this fall with the largest congregations in the history of the church. Scarcely a seat is available for strangers, all being rented, and, what is more to the purpose, used, by regular attendants. The organization for young women and girls, ages from twelve to twenty, known as the King's Guild, is doing a notable work. It is in a sense a training school for the more advanced phases of church work. It has 150 members and its plan has the approval of the state association, which has adopted the organization as its model for girls' and young women's societies.

A Sunday School Departure

A new order for the Sunday school service has just been put into effect by Dr. Kent at Lewis Avenue Church, Brooklyn. The whole school, with the exception of the primary department, assembles in the church at 2.45 P. M., where a regular service is conducted by Dr. Kent, with a brief address; after which scholars and teachers go to the chapel for the study of the lesson. The objects of this Sunday school service are to bring the school into closer association with the church; to bring old and young people together, and especially to enable the pastor to keep in close touch with the young people. The exercises open with an organ prelude and continue with the Gloria, a psalm, a hymn, the pastor's address, a hymn, prayer, a hymn and organ recessional. Pews in the church are assigned to different classes and the services have thus far been orderly and of interest.

Various Plans for Bible Study

Dr. Wilbert W. White has just announced plans for the third year of his Bible Teachers' Training School, to open Oct. 15 in the chapel of Fifth Avenue Presbyterian Church, where all lectures and recitations are to be held this year. Besides Dr. White, the faculty includes Dr. A. F. Schauffer of the City Mission; Dr. R. W. Rogers of Drew Seminary; Dr. D. S. Gregory of the *Homiletic Review*; Dr. J. M. Gray of Boston; Mr. Robert E. Speer of the Presbyterian Foreign Board; Miss Caroline M. Holmes, principal of the New York Training School for Christian Workers, and Rev. George Soltan of England. The school offers a two-year course in the English Bible with lectures by specialists on pedagogy, also a correspondence course for students who cannot attend the classes. In addition, Dr. White is to conduct a Teachers' Training Class in Calvary Baptist Church, and Dr. Gray will lead several popular Bible classes in different centers of the city.

Presbyterians to Entertain Royalty

A unique feature of the entertainment of the crown prince of Siam, when he reaches this country from England early next month, will be a dinner given in his honor at the Metropolitan Club by Mr. Warner Van Orden, a member of the Presbyterian Board of Missions. The significance of this dinner is in the fact that, while Mr. Van Orden is to be

nominal host, he acts in behalf of the Presbyterian Board, which desires to show its appreciation of the kindnesses of the king of Siam to Presbyterian missions in his country by entertaining his son. The attendance of Mayor Low and other prominent men will give the occasion a civic as well as a religious significance. The crown prince has been in England for eight years, his broad-minded father desiring to have him educated there. He is now on his way to his home in Bangkok, but will spend about two months in the United States before sailing for Siam by way of Japan.

Presbyterians Alert

Presbyterians of Brooklyn are to have a superintendent for their work of church extension, Rev. Dr. Robert G. Hutchins of Fostoria, O., having been appointed to the position. While elected by presbytery, Dr. Hutchins will be an officer of the Presbyterian Union, the organization which in Brooklyn is carrying on the extension work. His duties will be not only to advise and guide young churches, but to visit the older ones and interest them in the support of the work. Dr. Hutchins is no stranger to Brooklyn, having been pastor of the Bedford Congregational Church.—The evangelistic work done by the committee of the Brooklyn Presbytery in its tent the past summer is to be followed by a series of special evangelistic services in various Presbyterian churches. Pastors from other churches will preach, their own pulpits being filled, when necessary, by the committee. Large district meetings will also be held.

Forty-five Years of Daily Meetings

The Fulton Street Noonday Prayer Meeting last week celebrated its forty-fifth anniversary by a special service. Dr. D. J. Burrell made a historical address. These daily noon meetings are regularly attended by a good number of business men and women. Some go quite a distance in order to be present. Rev. F. H. Jacobs is in charge.

A Coadjutor for Bishop Potter

Little surprise was caused by that part of Bishop Potter's address to the New York Diocesan Convention last week which voiced his approval of the election of a bishop coadjutor. The subject has been discussed for several years and few have opposed it. New York is the largest single Episcopal jurisdiction in the United States, and the routine work of its bishopric in the active church season is more than one man can well attend to. Just when the bishop coadjutor is to be chosen has not yet been decided, a committee of the convention, with J. Pierpont Morgan as a member, having been appointed to fix a time for a special convention. Candidates already talked of are Dr. Greer, Dr. Grosvenor and Dr. Huntington. The so-called High Church party will have little or no influence in the selection, as it is too small here to affect the result.

A New Society for Social Betterment

As an outgrowth of the League for Social Service, the American Institute of Social Economy was organized last week at Irvington, in the home of Miss Helen Miller Gould. The object of the new organization is the collection, interpretation and dissemination of information concerning social, civic and in-

dustrial betterment. Its departments include bureaus of information, investigation, interpretation, publication and legislation, a lecture bureau, a training school for social secretaries, library and archives, and a department of personal study and research, as well as of international relations. Among those interested in the new organization are Miss Gould, Miss Grace H. Dodge, Mrs. Darwin R. James, Pres. M. Cary Thomas of Bryn Mawr, Pres. Mary E. Woolley of Mt. Holyoke, Pres. Caroline Hazard of Wellesley, Abram S. Hewitt, Carroll D. Wright, Spencer Traak, Warner Van Orden, Robert C. Ogden, Jacob A. Riis, Richard Watson Gilder and Josiah Strong.

From New York to California

Dr. Heber Newton goes to Leland Stanford, where he becomes special preacher. At All Souls' Chapel he had a great platform constructed in front of the altar and surrounded by a strong brass rail. This has now been torn out, and the chancel furnished after the usual Episcopal fashion. He leaves a congregation unorganized either to work or to give in proportion to other congregations in New York of like size and standing, and it is said that his successor, Dr. S. D. McConnell, will have to begin almost at the beginning in constructing a communicant list. Dr. McConnell gives up work among the poor, including an East Side parish house, and announces that he will labor solely among the Madison Avenue folk. He will have rented pews, and an afternoon instead of an evening service on Sunday. In this field, where churches are not scarce, nor Jews either, several strong men have failed.

A Gigantic Tunnel Scheme

Plans of far-reaching importance have been entered upon by the city authorities. On the surface they refer to transportation; really they are vitally related to religious interests of New York. The contract for the tunnel under the East River to Brooklyn has been let and the money appropriated. It has been announced that this administration intends to let contracts for tunnels on the East Side, leading from the Grand Central Station, northward, east of Central Park and into the Bronx, and up the valley which forms the central part of Bronx borough. Thus, whatever the result of the onslaught of Tammany to regain power at the next election, the city will be committed to these improvements. And lastly, the opposition to the Pennsylvania franchise has vanished, and it is now certain that "slow" Philadelphia enterprise will dig a hole under "rapid" New York's island and two rivers. The effects upon religious interests are these: First, easy transportation means a vast building up of the suburbs and the necessity for mission work in them. Second, such transportation is having the unexpected result of bringing new life and prospects to down-town churches, for it is as easy to go through the tunnels one way as the other. The tunnel to Brooklyn will relieve the bridge pressure; that east of Central Park will bring several miles nearer that vast east side of the Bronx overlooking the East River; and that up Jerome Avenue valley will open up one of the finest regions in the world. The time is not distant when Yonkers and Mt. Vernon will become cities within a city.

C. N. A.



Bright Angel Trail

The Grand Cañon and Its Unspeakable Grandeurs

Arizona's Marvelous Gorge, Surpassing the Yellowstone and the Yosemite

BY REV. W. T. PATCHELL, PUEBLO, COL.

Arizona is a strange land full of startling contrasts and big with elemental forces. The tiny creatures creeping over those wide deserts seem altogether helpless, but their magic wand is a long-handled spade, and with it they smite the earth and the waters flow; the sun-baked land laughs and bursts into bloom, acknowledging its Lord. The conflict is thrilling, but in the faces of the men one meets is read the tragic story. Out from the vastness they have wrested a little, and they yet shall conquer more; but they are quiet, with the quietness that comes to men who have stood face to face with reality. They have measured their strength against blind, overwhelming force and they have mastered, but their victory has revealed infinity, and they are possessed with a deep, abiding humility.

Today in Arizona at every pump and water hole men stand guard with Winchester, and the horses that come to drink and the wild animals creeping down at night are shot, that the water may be saved for the cattle perishing by scores and hundreds on the arid plains. Feel if you can the meaning of this.

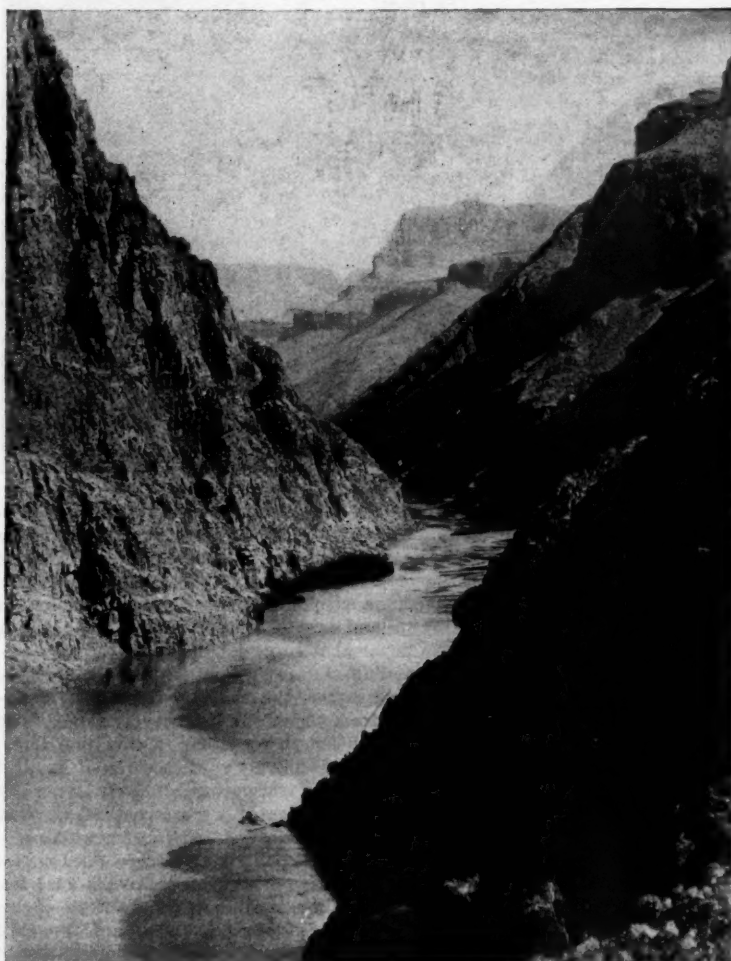
To reach the Grand Cañon of the Colorado one must leave the Sante Fé overland train at Williams, Ariz., and there take a "stub" car which runs sixty miles to the rim. But Williams is an interesting study and is worth one's time, for it is typical of the West that is passing

away, for here one sees the cowboy in genuine array—wide-brimmed hat, knotted handkerchief, leather chaps and jingling spurs, mounted on a broncho of approved pattern and viciousness. Here too one sees that strange commingling of races found in Arizona, where white and black, red and yellow, pass continually before the eye. Across from the station a row of disreputable looking buildings would indicate that the principal industries were Chinese restaurants and saloons, and one flaunting sign reads, "All nations welcome here, even Carrie."

But the tourists soon gather at the station, from which point they can watch the unfolding life of the town, and here in little groups they discuss that which is uppermost in their minds. One tells of the petrified forest from which he has just come, where he saw giant trees of a past age lying in boundless confusion, and all frozen in wondrously colored stone; his pockets are filled with chips, which he exhibits gleefully. Another speaks of the cliff dwellers out from Flagstaff and urges us to see their homes, which still hang in the walls of a gloomy cañon, a strange survival of a prehistoric race.

But even as they talk we look away to the north, for the spell is upon us and we are wondering if it is possible that after our long trip over plain and mountain, prairie and desert, there yet remains a climax to our experiences in that inconceivable gorge.

Stationed at the Grand Cañon of the Colorado is a member of the United States Geological Survey, Mr. François E. Matthes, who is mapping the region. The other day, standing on the southern rim, he was looking across the cañon away over the Painted Desert, that land of color and mystery. His attention was drawn to a "sand devil" forming. Slowly—for the distance was great—it built up toward the bright sky a colossal pillar of sand. He had just been taking measurements from the rim down into the gorge. He turned



Colorado River

his instrument on the sand column and against the intersection it hung in the air more than 3,000 feet high. It was perhaps two or three hundred feet thick, its top flowering out wide and beautiful. In front of it a second one formed half its height, and these two prodigious Children of the Desert moved slowly across that weird and unknown land, where even now the Moki Indians, high on their lofty mesa, may be dancing their snake dance to the rain gods. A ritualistic dance, so old that it seems to be part of the very desert itself.

One needs to know somewhat of these things in approaching the Grand Cañon; for of all the mysteries of Arizona this cañon is the greatest and most startling.

The Bright Angel Hotel on the rim is worth while because of the men who are there. The Sante Fé Railroad is planning to build a beautiful hotel, with every modern convenience, but I suspect they will have a hotel man run it, and he will not be Martin Buggelu, the proprietor of the Bright Angel, for he is not a hotel man. He is an Arizona pioneer; tall, straight as a poplar, reserved, calm, he is one of the men you would follow across the trackless wastes, believing that he would bring you safely through. And I cannot think that Captain Hance would sit in the office of a new hotel and relate his weird experiences. He has passed through many strange adventures, and if you are simple and sincere you may sit and listen, as with soft, drawling voice he relates his tales. Seven years before the white man came, while yet his neighbors

were the wild Indians, he lived alone on the rim and in the depths of the cañon.

In the darkness I stood trying to pierce its depths. Thirty feet behind me stood the little hotel; lights were gleaming, voices sounding cheerily, but before me, beneath me, was a hopeless void, black, impenetrable; and I knew that another step would carry me down, down, to unfathomable depths. In the morning, under a searching light that penetrated and exposed every hidden thing, I saw it, and yet I knew I did not see it. I saw—thirteen miles away they said—the opposite wall, a cross section of the earth laid bare. It was absolutely devoid of vegetation and the strata lay exposed in fine horizontal lines, each clearly marked by its own rich color.

I saw Bright Angel Creek breaking

down into the lower gorge, and below me and fading away into the east a weltering chaos of upturn rock. Blind force had driven a plowshare a mile deep into the shuddering earth, and into the furrow had hurled indifferently a chain of naked mountains. These weird hills were decorated, not with trees and shrubs and flowers, but painted in broad buffs and browns and yellows and greens and flaming scarlet, and one knew not what to do with the strange impressions made. I was abashed, humiliated; again and again I turned away into the forest, for I had nothing in common with this. I had no apparatus mental or spiritual with which to grasp it.

the bare stone heart exposed, with the pitiful web of verdure, in which we so much rejoice, all carelessly torn aside. Here was reality and the ultimate fact. For beneath me the precipice fell so sheer and far, that when one hurled a rock over the face, it disappeared and no sound ever returned to tell that it had reached the bottom. Wheeling far below in the burning sunlight, I caught the flash of insects' wings—I could not understand that they were swallows flying. To the east twenty-five miles, to the west perhaps as far, this prodigious thing lay bare, a wild, stupendous, incomprehensible, hopeless fact.

But if one observes closely he will detect an orderly principle at work in the midst of this seeming chaos. The river is the key. The water, seeking its lowest level, erects the ground plan and together with atmospheric weathering elaborates this enormous system. Although to the eye it seems incredible, the opposite wall has receded from the river twice as far as this. The strata on this side tilts back and down, carrying the rainfall away from the rim; on the other side the strata tilts toward it, and the rain falling on the plateau seeks the river with inconceivable rapidity and violence. It drops a mile, and in so doing it has torn out enormous lateral gorges, Shinumo Creek, Phantom, Crystal and Bright Angel Creeks. Between these laterals the level promontories project far out into the Grand Cañon. In time these broke away from the main wall and weathered to a series of buttes



A Point of Vantage

Each year when I leave my work to go into the mountains I suffer the dread fear of having lost the capacity to feel nature, but always, when my weariness has passed away and I have done adequate penance, she forgives my sin and washes away the stain. But she never abates one jot the punishment. Standing on Rowe's Point, a promontory which carries the rim far into the cañon and from which one may look up and down its length on either side, I was made to feel deeply my guilt. All about me voices were whispering; before me splendors unsurpassed were unfolding, had I but ears to hear and eyes to see. The view was appalling, unearthly; I felt neither its grandeur nor its shining pomp, but only nature, indifferently revealing all that which she so carefully hides at other times. It was

standing one behind another, generally at right angles to the rim.

These buttes retain the same strata formation as the main wall and as they weather down the topmost strata indicate their height. Some are yet flush with the plateau—their tops covered with trees; others have been degraded half the depth, some a third. They indicate every stage of decay, for below I observe a tiny pile like a wheelbarrow load of debris—it is all that remains of a once mighty butte. But though we think and speak of them as pieces of detail, they are mountains. Vishnu Temple, standing capped curiously with the buff limestone, is 7,537 feet high; Brahma stands 7,554 feet—higher than any mountain east of the Mississippi. Indeed Mt. Washington might be hurled into this

void and take its place as one of these temple buttes. Over on yonder wall Niagara in its present form might be set; it would appear but a patch, a tiny patch of light.

Geologically speaking the cañon is young. Its massive perpendicular faces, its superb mural front, its wonderfully pure lines betoken youth and vigor. The river now cutting its way savagely through the granite will become at last a softly flowing stream, the lofty precipices will melt to a graded talus, the mighty buttes will wither away, and the cañon by and by will rest serenely in world old age. But when one looks away from the vigorous strength of today and strives to comprehend the immensity of the work already accomplished, the mind falters, for this river, working far below in the gloom, runs for thousands of miles through an unknown land. It drains hundreds of thousands of square miles. It thrusts tributaries up into Colorado and Wyoming and Utah and New Mexico and through Arizona. With the laterals there are possibly a thousand miles of cañon. This Grand Cañon is itself more than two hundred miles long. This within our sight is the climax of a prodigious intricate system.

In the beginning the land began slowly to rise, so slowly that possibly even now the process may continue. Down from the North came a mighty river, strong and masterful, carrying with it an immense quantity of detritus. Its channel through that land was deep enough to hold it steady, and when the plateau began to rise, the river, instead of turning aside into a new channel, began to fight. Through the Cherty limestone and the Upper Aubrey it sawed six hundred feet; then through five hundred feet of the hard cross-bedded sandstone it ground its way; a thousand feet of softer sandstone yielded next, until in its strength the river attacked the red wall line. Eight hundred feet thickness there is of this marble stone and the forces of rock and river nearly balanced. The rock yielded at last, but it exacted from the river incomparable toil. The waters were not to rive and rend in careless strength, but with precision and skill to polish every face, round each curve, square every angle, make perfect every architectural relation and build as the gods would build in the high places of heaven.

These brilliant red walls weather perpendicular their full depth, and with outlying wings and courts and vast approaches there is given always a true proportion to the stupendous temple-buttresses which scatter through the cañon's length. The impression of a true architectural purpose is emphasized by the angles and the vertical faces which are here expressed instead of the curves with which nature usually builds.

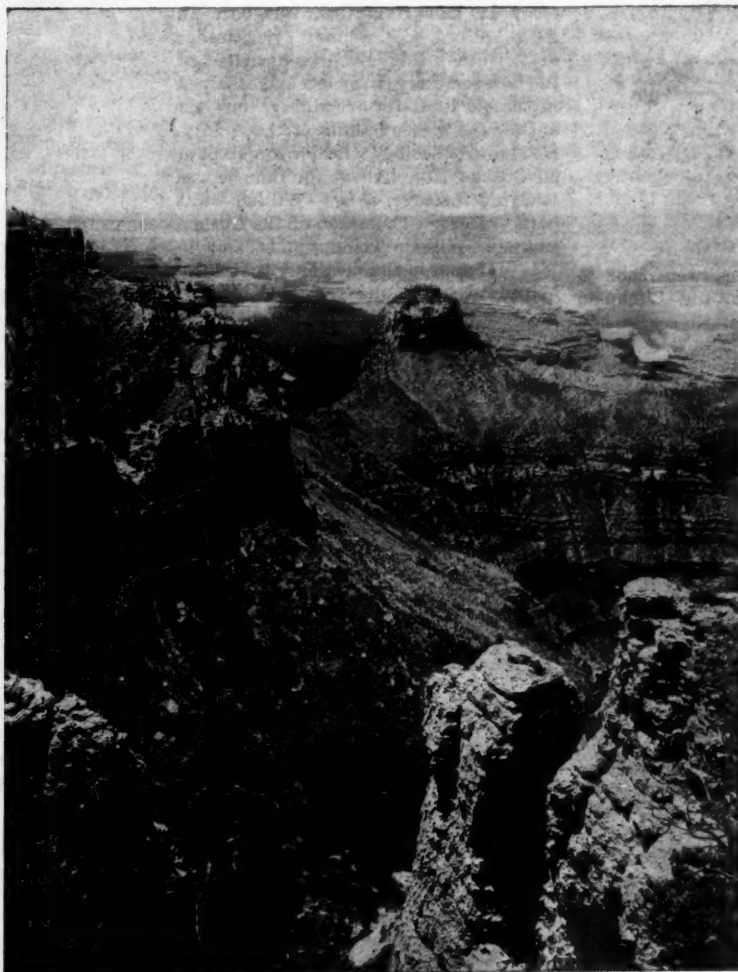
Below the red wall lime is a sandstone shale extending out to the broad esplanade, which forms a very characteristic feature. Through hundreds of feet of this the river made its way into the Tonto formation, where at last, having

and horrid, emerges to view again the wreck of human hope. For this is the burial-place of the gods. Far to the east stands Vishnu's mighty temple; splendidly upreared in line and awful bulk; but Vishnu has died, and as the clouds roll away we know he never transcended earth's rim. Yonder stands Brahma's tomb; but Brahma is dead; and Siva, the dread destroyer Siva—Siva is dead. And the Assyrian hosts of heaven, the hosts of Egypt, the pantheons of Greece and of Rome, these are passed away, and here lie buried all.

Stately and grand these stupendous tombs mark the high reach of human aspiration, but they tell that those whom

in our dreams we thought were gods are now revealed in hopeless impotence. There on yonder blazing rock Prometheus hung in endless torture; through that black inner gorge Dante wandered sorrowing; it is frightful, it is cruel, it is the whole under-world upturned. No God it cries, but only Force. I spawned thee and yet I shall drag thee back. It is the apotheosis of materialism, boding and terrible.

In weariness of spirit I turn toward the west and a vision of beauty thrills my spirit into life. At last I am absolved. Instead of overwhelming rock I am looking into realms of light and glory, into a sea of purple haze, where deep shadows lie softly in the depths, where every butte and temple and promontory is melted into cloud-forms, while through the mist the glaring colors now burn warm and tender. From rim to rim the gorge is flooded with



The Shnumo Amphitheater

cut a cross section of old earth's sedimentary deposits, it began to bite its way into the granite, the black, terrible granite of the inner gorge. I can see from where I stand the sinuous line of that hidden chasm, and far in the distance the river, metallic and absolutely still, although they tell me that it rages and thunders in wrath. But it is a mile underground.

The black granite fills one with fear. The river has cut into it twelve hundred feet, and just below me it thrusts up ridges and needles of cruel strength. No eye can ever trace any passage for the water, and the Indians say that here it roars down into the bowels of the earth. But surely it is the matrix whence all this has been born; for this thing was forged in hell; and here when the shadows fall the Apollyon of my youth, heavy-winged

radiance. Far, far, toward the sinking sun the vast promontories fade away in endless perspective to the very gates of heaven. It is a dream, a vision, a hope and a passion and a revelation of God. All that one has ever sought of beauty and truth is now made visible. Up from those shadowy depths comes a deep, muffled roar like the knell of fate sounding, but God is in it. Over the abyss a mighty eagle swings and the dying sunlight tips his wings with flame, but he is no longer cruel; the earth's deep cañon and the pathway of the sun are blended now in a shimmering way of fire, adown which passes One with outstretched hands of love; and the tears spring forth, for God himself has come to me at last and I am in my Father's house.

A Connecticut County's Contribution to Congregationalism

By Rev. T. C. Richards, West Torrington, Ct.

The limits of Litchfield County are not much, if any, greater than many a ranch of a single cattle king in Arizona, Texas or New Mexico; yet there is reason for believing that no other county in the United States can show such a record for power and influence.—Henry Clay Trumbull.



In 1851 Horace Bushnell went back to his birthplace to attend the Litchfield County centennial celebration. He had been chosen preacher for the occasion and delivered his *Age of Homespun*. Samuel Church, chief justice of the state, gave the oration, and Rev. John Pierpont, the well-known Unitarian minister, read the poem—all the speakers being natives of the county. This celebration led the *New Englander* to say that the religious and political influence of this county "upon the Union and the world has been greater than the proudest of her sons has dared to dream; and we are certain that the more fully this influence should be studied the greater and more renowned would it appear."

Connecticut has been called "the mother of theologians," and certainly Litchfield County has had her full quota. She is justly proud of her son, Bushnell, whose centennial has just been celebrated. But he is not her only theologian of the first magnitude. Long before Bushnell's time a young preacher came to Bethlehem who soon became noted as a theologian, and during the larger part of his ministry there, 1740-90, Dr. Joseph Bellamy kept "the principal school in the United States to prepare young men for the ministry." To name his students would be to call the roll of great preachers for nearly fifty years—here are two by way of contrast—the younger Edwards and Aaron Burr. His place as a theological teacher was scarcely superior to his place as a writer and preacher in the Great Awakening.

On the death of Bellamy, Rev. Asahel Hooker of Goshen occupied a whole bench in theology and turned his house into a divinity school—thus covering the time between the great masters like Bellamy and the establishment of the modern theological seminary. His students included Bennet Tyler, Heman Humphrey, Noah Porter and Gordon Hall. One of the first teachers in the new theological seminary at Andover was Ebenezer Day, professor of sacred rhetoric, 1812-34, who was born at Cornwall and ordained at Washington.

The county had its full share in the Taylor-Tyler controversy which disturbed Connecticut Congregationalism so deeply early in the last century and which resulted in the establishment of the Theological Institute of Connecticut at East Windsor Hill. Dr. Nathaniel W. Taylor, who represented the liberal side of the controversy, professor of didactic theology at Yale from 1822, was born in New Milford. Dr. Bennet Tyler, leader of the other side and first president of the new seminary, was born and ordained in the old limits of Woodbury, but just outside the present limits of the county. He studied theology with Parson Hooker on Goshen Hill. About the time he was studying theology, a son—William—was born to Deacon Thompson of the Goshen Church. William Thompson became in 1834 professor in the seminary that Tyler helped to found and remained honored and beloved teacher and president for fifty-five years.

About the same time was born, only six miles away, a man whom this same seminary was to be foremost in prosecuting for heresy, Horace Bushnell. Times change and a dozen years ago Hartford Seminary began to use *Christian Nurture* as a text-book and did its part in honoring his memory at the time of his centennial. No word of this article can add to the worth of him who, with the possible exception of Jonathan Edwards, has made the greatest and most original contribution to New England's theological thought.

It is hard to discriminate between theologians and preachers, but Charles G. Finney, born in Warren, 1792, and Henry Ward Beecher, born in Litchfield in 1813, won pre-eminence in the pulpit. The one was the greatest revivalist, the other the greatest pulpit orator of his generation.

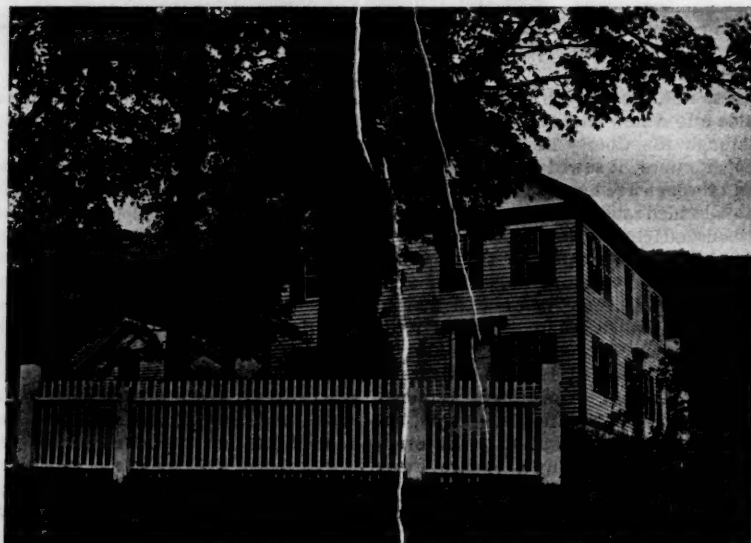
Again, in the line of education Litchfield County has been pre-eminent. Jeremiah Day, a native of New Preston, was



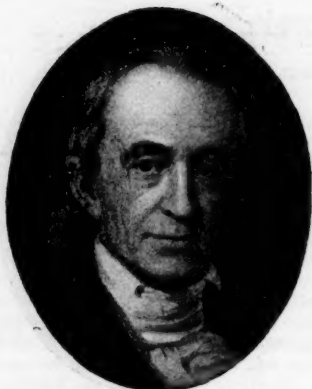
HORACE BUSHNELL

connected with Yale as a teacher for forty-eight years and was for a large portion of that time president of the college. Not only was he noted as a mathematician early in the last century, but also as a critic of Edwards on the Will. Ratlam, a part of Barkhamsted, claims that one of Amherst's earliest presidents was born and reared there. Coming to the college in its infancy (1823-45), he contributed largely to its growth and was in great demand as a preacher and speaker on public occasions.

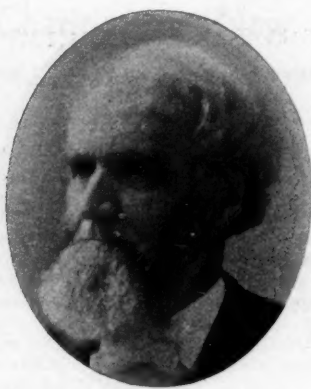
Another president of Yale, if not a native, found his wife among old Litchfield's hills. Noah Porter married the daughter of Prof. N. W. Taylor and began his ministry in New Milford. Dr. Azel Backus, Dr. Bellamy's successor at Bethlehem, embodied President Garfield's definition of a university in himself, until he became president of Hamilton in 1813. From Bellamy, Jonathan Edwards the younger received his theology and became the first pastor of the church in Colebrook. During this pastorate he did some of his most important writing and was called hence to be president of Union College. Even in his first pastorate at New Hartford, Dr. Edward Dorr Griffin



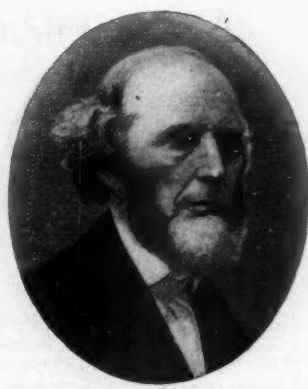
Bushnell's early home in New Preston, Ct.



REV. N. W. TAYLOR, D. D.



REV. WILLIAM THOMPSON, D. D.



PRES. C. G. FINNEY

gave promise of the splendid career which was to follow as professor at Andover Seminary, pastor of the Park Street Church, Boston, and president of Williams College. President Sturtevant of Illinois was born in Warren, the town of Finney, and among the educators of today one might select as specimen Litchfield County boys, Professors Emerson of Beleit and Bernadotte Perrin of Yale.

The greatest single contribution of Litchfield County was given by Torrington. While following the plow on a Litchfield County farm, a boy of nineteen, Samuel J. Mills, Jr., resolved to get an education and become a foreign missionary. Not only does the American Board owe its origin to him, but also the American Bible Society, the United Foreign Missionary Society, the African School founded by the Synod of New York and New Jersey arose as the result of his efforts, besides all the impulse he gave to home missions and the Colonization Society. How the imperialism of Cecil Rhodes fades into insignificance compared with Mills's plans for the kingdom of God!

While in New Haven Mills met a Sandwich Islander, Henry Obookiah, whom he befriended and taught, putting him under the care of his father, who received him into the church in 1815. On

Mills's advice, Obookiah put himself under the patronage of the Litchfield North Consociation. This resulted in the founding of the Foreign Mission School in Cornwall in 1816. At this school were trained, besides Sandwich Islanders, Malays, Chinese, Japanese, Portuguese, New Zealanders, Jews, Greeks and Indians. These latter (the Indians) were the undoing of the school. Two Cherokees fell in love with two

and Asa Thurston as missionaries at Goshen in 1819.

There was at that time in the home of Deacon Thompson of Goshen a seven-year-old boy who, fifty years later, with Hiram Bingham present, preached the sermon at the semi-centennial celebration of this occasion. That boy became Dr. A. C. Thompson, who as preacher, lecturer, writer and chairman of the Prudential Committee of the American

Board has done as much for missions as any single man of his generation in the Congregational body.

The first society auxiliary to the American Board was formed in this county in 1812, Dr. Lyman Beecher being the moving spirit. This auxiliary was in existence till 1879, and during the year ending February, 1813, collected \$1,354, and by 1851 had contributed not less than \$125,000. When the returns came in from this society Dr.

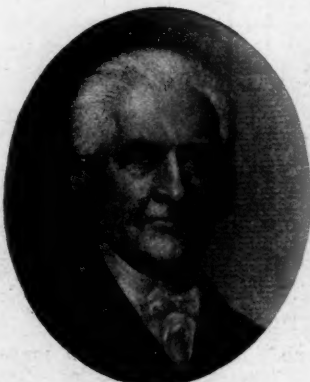
Worcester, the American Board secretary, blessed God that he ever made Litchfield County. And during the fifty years following the ordination of the first missionaries, twenty-nine natives of the county were sent out by the American Board.

The present is worthy of the past—witness the tablet recently unveiled in the New Hartford church to Horace Tracy Pitkin, grandson of Dr. Cyrus Yale, for

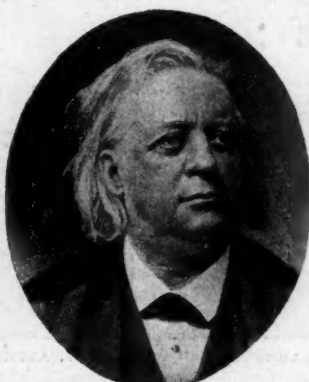


H. W. Beecher's birthplace, at Litchfield, Ct.

daughters of prominent families in the village and married them. The townspeople rebelled and the school was given up in 1827. Meantime the executive board of the school requested Dr. Harvey, pastor at Goshen, to draw up a petition to the American Board to send out missionaries to the Sandwich Islands. This request was granted, and at the suggestion of the Board the Litchfield North Consociation ordained Hiram Bingham



LYMAN BEECHER



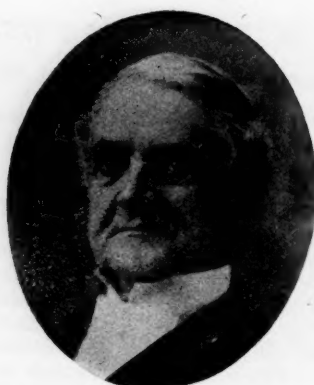
HENRY WARD BEECHER



HARRIET BEECHER STOWE



REV. E. D. GRIFFIN, D. D.



REV. A. C. THOMPSON, D. D.



REV. HORACE PITKIN

many years pastor in New Hartford. If the latest martyr was not of this county born, he was of this county's best blood and Litchfield County bred.

In all the reform movements, too, the county has been prominent, if not pre-eminent—for example, the anti-slavery and temperance causes. Harriet Beecher Stowe with Uncle Tom's Cabin stirred and nerved the North to the "irrepressible conflict." John Brown joined courage to convictions and "precipitated" the conflict, as Trumbull says. Harper's Ferry convinced the North of what Brown had long believed—that the curse of slavery would never be wiped out except in blood; that God's way which was sacrifice, not the way of Congress which was compromise, would ever settle the question and settle it right. The war once on, no tongue nor pen was so powerful as those of Henry Ward Beecher in defense of the Union cause. By his elo-

quence and his earnestness he turned the feelings of the common people of England to the side of the North and made it impossible for the English Government to recognize the Confederacy.

These three members of the church militant were all born within six miles of each other, in Litchfield and Torrington. Probably no single preacher gave so much impetus to the beginnings of the modern temperance movement as did Lyman Beecher in his six sermons on Intemperance delivered in Litchfield in 1826. Though as early as 1789 thirty-six prominent men in the county came together and signed a temperance pledge, and the first modern temperance society in the county was formed among the iron operatives of Mt. Riga, Salisbury.

More than fifty years ago the American Biographical Sketch Book said: "It has been remarked that there is no neighborhood in the United States of the same

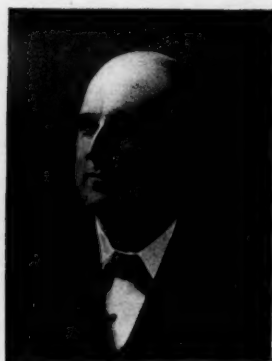
limits and population which has been the birthplace or the home of so many eminent men as the county of Litchfield. It is the region of hard hills and rocky farms, contiguous to no commercial cities and crossed by no important lines of travel, but its homesteads so quiet and retired have been the favorite haunts of the genii. Here the bracing air of the highlands and habits of self dependence formed from childhood have given strong lungs, vigorous frames, expanded souls and spirits full of energy to a hundred men, where the influences of city life will scarcely endow with the same gifts a single man." This tribute is as merited today as it was half a century ago, and it has been the aim of this article to illustrate and substantiate the truth of the claims made for Litchfield County by calling the roll of worthies which Congregationalism has given to all the world and to all the ages from the hill county of Connecticut.

The English Deputation in Canada

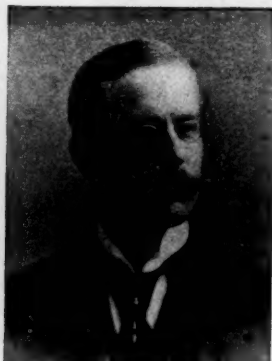
These four men constitute the delegation which, as representing the Congregational Union of England and Wales, has for the last month been visiting the Congregational churches in the western part of Canada, where the Colonial Missionary Society has planted several churches. Arriving early in September, this deputation has been going from point to point, carrying the salutation of their brethren in England and Wales and planning for larger efficiency in days to come. The deputation has been as far West as Vancouver, and is now on its way East. They will spend next Sunday in Toronto, and will sail home from Boston Oct. 22.

The two clerical members were known here before this visit, both having been prominent delegates to the International Council in Boston in 1899. Rev. J. D. Jones is the popular pastor of the church in Bournemouth, and is one of the leaders among the younger Congregational ministers of England. Mr. Rowland has been for a number of years at Crouch End in London, and has brought substantial aid to many Congregational enterprises.

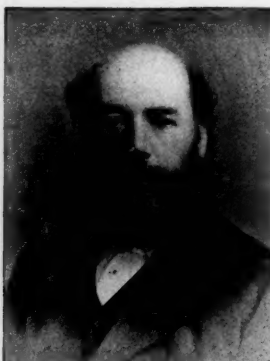
Of the two lay members, Mr. Edward Smith was also at the International Council. He is a leader in the Midland counties, an unusually effective evangelistic speaker and an enthusiastic Sunday school worker. Dr. Lambert is one of the rising laymen of the realm, an ardent Christian Endeavorer and president of the Lincolnshire Congregational Union. He is deacon of the church at Lincoln.



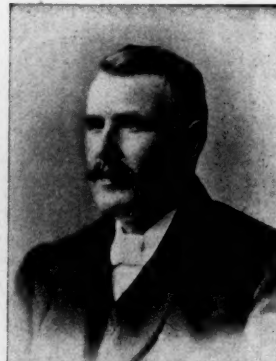
EDWARD SMITH



FRED. S. LAMBERT



REV. ALFRED ROWLAND



REV. J. D. JONES

Episcopal Charities in New York City

The Large Outlays and Extensive Plants Maintained, Particularly Those at St. Bartholomew's

By J. H. TEWKSBURY

New York with its vast congested population affords a field for charity not found elsewhere in this country. Fortunately, along with great need exist abundant means for relief. Benevolences, like other things in New York, are on a magnificent scale and an unequalled opportunity is hereby afforded to study methods and results. The charities of the city are to a considerable extent administered by the churches and no denomination has a monopoly of them. Most of the wealthier churches, especially down town, carry on in addition to ordinary church activities various lines of social and philanthropic effort. The Judson Memorial Baptist and the Madison Square Presbyterian (Dr. Parkhurst's) each have well-equipped parish houses and do much to help and uplift the poor. Dr. Jefferson's new Broadway Tabernacle and Dr. Stimson's Manhattan Church are also making extensive plans for greater activity in these directions.

But the charities of the Episcopal churches of New York at present surpass in variety and extent those of all other denominations put together. Calvary Church and Grace Church have large and well-equipped parish houses, while St. George's Church (Dr. Rainsford's), farther east and near the congested quarter, has a large memorial building used as a parish house. It is a hive of activity during the fall and winter months, though most of its work is suspended during the summer. There are, however, daily services in the church, which is always open and which bears the invitation to all passers-by to enter, rest and pray. J. Pierpont Morgan and Mayor Seth Low are among the officers and liberal contributors at St. George's. It employs four assistant clergy, ten lay workers of various kinds, has a home for deaconesses adjoining its parish house and expends about \$37,000 per year for charities outside its ordinary church expenses and denominational benevolences. About \$16,000 of this is income from endowment funds.

But the charity work of St. Bartholomew's overshadows that of all other churches and probably surpasses that of any similar institution in this country, if not in the world. It is carried on at the St. Bartholomew's Parish House on Forty-second Street near Third Avenue. This is a building 175 feet long, seven stories high, with an extensive roof garden. The plant, with its endowment of \$650,000 from the Vanderbilt family, represents an investment of about \$1,250,000.

St. Bartholomew's Church itself is a large brown stone structure a few blocks distant. Just now some elaborate bronze doors are being placed upon it as a memorial to the late Cornelius Vanderbilt, who was one of its officers and liberal supporters. Dr. David H.

Greer remains its rector, though he has been repeatedly called to the office of bishop. The Sunday school and the Ladies' Missionary Society are the principal organizations connected with the home church aside from its large boy choir. The home school numbers only about one hundred and is in session less than half the year, but their parish house activities are positively bewildering in their variety. During the busy months there are about one hundred meetings of various kinds announced on the calendar for each week.

The church contributes in addition to denominational benevolences \$20,000 to \$25,000 per year toward the support of the parish house, where all its activities center. The work here, though under the auspices of the

expense; a loan association, which loaned last year over \$84,000 to more than 900 worthy persons at a rate of interest much less than that charged by pawnbrokers, with an exceedingly small per cent. of loss; and a dispensary and clinic, in which there were more than 25,000 consultations with 7,700 patients, requiring over 15,000 prescriptions, filled at the drug store on the premises at minimum cost to patients.

New rooms for the dispensary have just been opened and occupy a recent addition to the building costing \$200,000. They are fitted up in accordance with the latest ideas as to sanitation and sterilization and are equipped with every modern appliance. Dispensary expenses last year were over

\$4,700, but the work is likely to increase largely since the new quarters have become available. The physicians make no charge for services.

The Fresh Air Fund last summer furnished more than 4,000 people with outings, varying from one day to two weeks, expending for the purpose \$2,700. The total expenses of the parish house last year in addition to the large expenses of the home church were over \$75,000. There are about fifty people on the parish house pay roll, including five resident clergy, four lay readers, four parish visitors, several paid kindergarten teachers, besides a large number of volunteer helpers.

The aim in all this work is to make homes brighter, cleaner and happier, and to get men and women, and especially boys and girls, to study or otherwise improve their time instead of idling in the streets. Opportunities are provided for instruction in useful employments, such as

dressmaking, millinery, embroidery, cooking, bookkeeping, carpentering, etc.

This is a noble work, and we cannot but admire it and the ingenuity and generosity which make it possible. Representatives of other churches in the vicinity testify that the standard of living has been perceptibly raised. Money thus expended is much better employed than in maintaining a yacht or a Newport palace, and it would seem ungracious to criticize it; but the writer, as he observes the great variety of agencies for ministering to the physical man and to his craving for amusement, can hardly help raising the question whether such an extensive and excellent work contributes as much as it ought to do to the upbuilding of the church itself. Still it is only fair to remember that enormous difficulties are encountered when one attempts to introduce religious subjects where Roman Catholics, Jews, Greeks and barbarians of every degree are present in large numbers. Doubtless the workers would often be glad to say or do things which they find cannot be wisely said or done at all times.



St. Bartholomew's Parish House, New York city

The fact that payment is required for services rendered in many departments is noteworthy and commendable. Certainly to do for people what they can and should do for themselves tends to pauperize them and to undermine their manhood or womanhood.

There were a little more than one hundred additions to the church by confirmation last year from St. Bartholomew's Parish House, and these were almost wholly from the Sunday school. At St. George's, where the Sunday school is larger and the religious features seemingly made rather more prominent, there were 200 confirmations, these also coming chiefly from the Sunday school. But to estimate justly results from a religious standpoint it should be borne in mind that churches elsewhere may have received accessions resulting from work done here, and that no estimate can be made of better characters developed by those who have as yet made no public profession of religion.

Workers in missions sustained by wealthy churches often note a reluctance on the part

the sunshine can offer no better product than leaves, it is time to cut it down. If a man living in this rich and inspiring twentieth century, to whom the advantages of home and school and a wholesome community life have been available, is idling away golden moments or is drifting with the strongest current, he too is unworthy of his environment, unfit for life in this busy, working world.

The argument applies with all the stronger force to the man who has learned from Christ how to live, who has ever felt the grip upon his life of unseen forces. Early in his companionship with his disciples Jesus made it clear to them that their business was not to sit at his feet all day long, but, having been with him long enough to catch his spirit, to go out and do greater works than he had done. The closer we get to Jesus the more we are impressed with the fact that he was a doer of deeds. Summing up his life in the last verse of his gospel, the writer of John

never said a superior word to me. They thought more of me than I deserved, and that made me behave better than I naturally wanted to."

A fruitful life is a faithful life. It is better far to do each day the old duties well than, ignoring or belittling them, to rise from one's couch bent on scoring results in some conspicuous and distant sphere of operations. Again, a fruitful life is a communicative life. It gives what Christ gave—self. It is constantly imparting to those about it something of its own savor, so that even the most unresponsive and willful at last come to feel the contagion of its purity, its trust and its cheerfulness. Judged by these tests, a mother's life is as fruitful as any that can be lived in this world. And the fruitful life is a plastic life. It holds itself open to the influence of higher forces. Christ gave the secret away when he repeatedly told his men to abide in him. You cannot stick a barren pole in the ground and expect apples from it. You cannot pluck the fruits of the spirit from a life that is not in touch with the Great Spirit.

Yale, '37

So far as I know I remain at ninety the only member of the class living, and I want to tell for history some facts which are unusual if not unparalleled.

There were graduated on that June day ninety-five sons of hope, of purpose and of ambition. Among our instructors had been three men who held successively the presidency of Yale—Day, Woolsey and Porter.

Of that class what I thought then and still think to be the noblest of human callings—the Christian ministry—was chosen by forty members. Of these forty thirty-three were Congregationalists, five Presbyterians, one Baptist and one Episcopalian. The valedictorian was one of the thirty-three, and he and one other died at the beginning of ministerial life. One died, a loved and honored mis-

sionary, in Turkey. Many lived long, useful and successful lives in city and country pulpits.

Of those who chose the law, one was for many years chief justice of the United States Supreme Court; two held, under different Presidents, the office of secretary of state; one was minister to England, and one was attorney-general of the United States. Medicine and teaching claimed their share.

All, save five or six, married, and, according to the written record, enriched the world with 325 children, besides the unrecorded overplus. Families! We numbered nine, ten, eleven and twelve. Evarts, the youngest, was father of twelve.

The books and papers they left to the world tell their own story, as I cannot. But of books and children we had a right to boast, for all were godly, fitted to make the world better. Nearly all the class were earnest believers in Christ. I know personally of no exception. There are few positions in society and few states, East, West, North or South, that have not felt their power. But they are gone; the golden gate has opened for them, and I am left alone at ninety years.

If perchance one of the class besides myself may still be in the land of the living, I shall be very glad to hear from him at 814 Lincoln Avenue, Cincinnati, O.

HARVEY HYDE.



In the Children's Room at St. Bartholomew's

of people in humble circumstances to unite with a church thought to be rich, especially if this church is far away from the mission. This suggests that mission or parish house work when done in close proximity to the home church or some branch of it contributes more largely to the church's upbuilding than when separated from it and thus compelled to do its work at arm's length. In this respect, St. George's, with its parish house adjoining the church, has an important advantage over St. Bartholomew's, in which the parish house is disconnected.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 12-18. Fruitful or Fruitless. John 15: 1-8, 16; Mark 11: 12-14.

To do something in the world, to have some tangible results to point to when one goes hence—this is the ambition of every ardent soul. Napoleon's great test question regarding a soldier recommended for promotion was, "What has he done?" The modern champion of this doctrine of purposeful activity is President Roosevelt. Is it too much to expect of every man? If a fig tree after being watered by the rains of heaven and strengthened by

says, "There are many other things which Jesus did." And the author of Acts takes up the record by referring to what Jesus began to do. He must have impressed his men with his ability to bring things to pass, not alone in what we call miraculous ways, but through the impact of his own personality; and he designs that his disciples should go forth to grapple with great undertakings and to carry on a vast propaganda in his name.

Let us beware of confusing mere activity with fruit bearing. Chaucer describes one of the Canterbury pilgrims as "seeming busier than he was." Hustling is not necessarily fruit bearing. A man stopped me on the street one day and asked me how many converts I got during the last year. Exceedingly few of us are called upon to tabulate our work for Christ in statistical tables. As if foreseeing the natural tendency to hurrah over immediate and spectacular results, Jesus says, "I chose you . . . that your fruit should abide." In that popular story, The Virginian, the hero, a rough, unconventional man of the plains, once or twice throws aside his habitual reserve and touches upon the deepest matters regarding which men can converse, as for instance where he says: "It is not praying nor preaching that has ever caught me and made me ashamed of myself, but one or two people I have known that

The Home and Its Outlook

Harebells

Bluebells, on blue hills, where the sky is blue,
Here's a little blue-gowned maid come to look at you.

Here's a little child would fain, at the vesper time,
Catch the music of your hearts, hear the harebells chime.

"Little hares, little hares," softly prayeth she,
"Come, come across the hills, and ring the bells for me."

When do hares ring the bell, does my lady say?
Is it when the sky is rosed with the coming day?
Is it in the strength of noon, all the earth aglow?
Is it when at eventide sweet dew falleth slow?
Any time the bells may ring, morn or noon, or even—
Love bells, joy bells, earth bells heard in heaven.
Any time the happy hills may be lightly swept
By the ringers' little feet: any time, except
When by horse and hound and man, chased and
frighted sore,
Weak and panting, little hares care to ring no more.
It must be upon the hills, where the hunt comes
ne'er,
Chimes of bells ring out to greet touch of little hare.
Harebells, bluebells, ring, ring again!
Set a going, little hares, the joyance of the strain.

Not a hare to ring the bells on the whole hillside?
Could she make the harebells ring, if my darling
tried?

Harebells, harebells, a little child blue-gowned
Stands and listens longingly: little hands embrowned
Touch you: rose mouth kisses you: ring out!
Is a little child a thing any flower should flout?
Child's hand on poet's heart makes it bloom in
song:

Let her hear your fairy chimes, delicate ding-dong.

Let her hear what poet's voice never caught nor
sung!

Let a child ring the bells little hares have rung!
Soft she whispers to the flowers, bending o'er them
there:

Let me ring your bonny bells! I'm a little hare!
No, I'm only a little child, but I love you so!
Let me ring your little bells, just to say, you know.
Harebells, bluebells, ring, ring again!
Set a-going, little child, the joyance of the strain.

O, the look upon her face for the music heard!
Is it wind in fairy sighs? Is it far-off bird?
Does the child hear melody grown folk cannot hear?
Is the harebells' music now chiming on her ear?
Father, give this little child, as she goeth on,
Evermore to keep the gift by this music won:
Gift which makes this earth of ours very paradise
For delight of opened ears, joy of opened eyes.
Harebells, joy bells, love bells, dear and blest,
Ring in the sacredness of her happy breast.

—Emily M. P. Hickey.

Anger in the Morning "If I get angry in the morning, it spoils my work all day." That is an experience which many of us can recognize with lament for days that did not bring their full harvest of accomplishment. For each day is a new beginning endowed with possibilities of work and pleasure, but strictly limited in its allowance of energy—and especially of that highest type of nervous energy which enables us to bring out the best that is in us. Anger is an irritant, a fever. If we begin the day with it, the fine flower of our vital strength is exhausted in the effort to get back to serenity, and we work all day with the poorer forces of our mind and spirit. If there were no other argument for peaceful home morning hours, this of efficiency alone would be worth considering. If the son or husband robs the housewife of her serenity of soul by trying words before he leaves for his work, he has robbed his home of energy all day. If children go scolded and angry to school, they are in no mood to make the best of their opportunities. The world wants

the best work and will reward nothing less than that. Our best work is none too good for the world's needs and for our own conscience. Let us not provoke each other to anger in the hour of beginnings, lest we make ourselves responsible for failure. And let us not overdo today, lest we be tempted to visit our own weariness on others tomorrow, so hindering their work.

The Art of Shopping

BY ESTELLE M. HUBB

There is a prevailing notion that the difficulties of shopping beset only the bearer of a slender purse. "If I had money to buy what I like," sighs the perplexed shopper, "I should have no trouble in making my selections." A vain delusion! Money, of course, relieves the mind of some worryment, but it does not supply taste or judgment. The absurd questions of the correspondence departments in our women's magazines are pathetic evidence of the lack of knowing how to spend money.

Imagination is the choicest quality of the good shopper. To pick out at a glance the right thing, to know how it will look in the setting for which it is intended, is a mental activity of a high order. To combine this with the soberer reasoning powers which weigh the quality, the value and the durability of the article in question is to be indeed well equipped for buying. Concentration, too, is an important factor of success. Not to allow the mind to be distracted by the confusing surroundings of the stores, not to be over-persuaded by the salesmen whose arguments do not bear upon your own case, these are rules which every shopper should take heed unto.

Too many of us start out on a shopping tour with but vague ideas of what we are to get. We foolishly fancy that the sight of the goods will bring inspiration. This mistake is our undoing. When our purchases are finally spread before us in the quiet of our own homes and we examine them at leisure, we discover that they are not what we want. Whatever good qualities they may have to recommend them they do not suit our own particular needs. The lamp which we thought such a beauty is decorated in colors which jar with all its surroundings. The dress goods which seemed so attractive on the counter is too heavy or too thin, too light or too dark, as the case may be. Then comes a weary and often unsuccessful attempt to make exchanges, and in the end we have spent an incredible amount of time and strength upon an apparently simple matter. As the heroine of a recent magazine caricature exclaims, "It is not shopping which tires us, but exchanging the goods afterwards!"

The fact is that for us who have not the gift the larger part of shopping should be done in our own homes. Every proposed article of clothing and every article of household furnishing should be considered in its relation respectively to the clothing and furnishings already possessed. The principle is the same whether we have much or little to spend.

Suppose, then, we have clearly in mind the special uses of a gown we are to buy. Will it not prepare the way for the shopping excursion to think out beforehand, color, weight, texture and price? If we can hold fast to these decisions through all the changes and chances of the day, we shall be rewarded by success.

It often happens that these preconceived ideas do not find immediate realization. The fabric we desired is not in the market this season; perhaps the color is not to be had. Such disappointments sometimes confuse us unnecessarily. We immediately abandon our ideas, resign ourselves to the dictates of the salesmen and hastily buy some new fabric which proves unsatisfactory. It is a better way to come home with samples, think it over carefully, readjust our plans and begin again.

There is another side to the story. Usually we see things far prettier than anything we had dreamed of. Then do our carefully laid plans take to themselves wings! We meant to buy a nice sensible gingham for morning house wear, and we are tempted into buying a delicate design which is quite unsuitable for housework. We had in mind a good all-around hat, to wear with several dresses, and some becoming "creation" leads us astray. We bring it home flushed with gratified vanity only to realize how unsuited it is to our practical needs.

The long and short of it is that we are all more or less weak-minded when caught in the whirl of the shopping district. Preparatory planning gives us a great advantage over the hit or miss method, but it is by no means infallible. Experience is after all the best teacher, and one who has made a single long regretted mistake has learned the best possible lesson in the art of shopping.

The Song of the Absent

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up.
When these have laid it down:
They brightened all the joy of life,
They softened every frown.
But oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown
Since they have entered there:
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God for evermore.

—John W. Chadwick.

The object of punishment is prevention from evil; it never can be made impulse to good.—Mann.

One of Thirteen*

Chapter XVII. A Martyr Circumvented

BY FRANCES J. DELANO

Polly and Aunt Sally had got the dressing made and the turkey singed and cleaned, and Polly was just in the act of stuffing him when she heard some one coming through the passageway.

"O, Aunt Sally," she cried, "please don't let them come in here!"

Aunt Sally hurried to the door and opened it a tiny crack. "What's wanted?" she asked, in her brisk, bright way.

"Lin Sherwood has come and wants to see Polly," exclaimed Grace Annette.

"All right," called Polly, "I guess Lin won't mind waiting a moment. Tell him I'll be there in a second or so. 'Twas nice of him to come up and see us the moment he got home, wasn't it, Aunt Sally? He knew we'd want to hear about Joe, and I don't believe he's hardly taken time to eat his supper."

"It was good of him," declared Aunt Sally. "I don't know when I've seen a young man I've been so taken with as I am with him."

"I know it," exclaimed Polly. "He is nice, but it seems funny to hear him called a young man. He doesn't seem a bit older than I am, and only think, he's awfully old; he's twenty." Polly turned round here with her hand full of turkey dressing to see what effect this astonishing statement might have upon Aunt Sally."

But Aunt Sally was smiling. "I guess you better let me finish stuffing that turkey," she said; "Lin may want to get back to his folks."

"O, I'll be through now in a minute. I've got the needle all threaded, and it's no use for two of us to put our hands in it."

"There," said Polly presently, "now if you'll help tie him up, we'll call him ready for the oven. Now, I'll go wash my hands, and will you please set Jack to stoning the raisins when he comes, and tell him to pick over the cranberries? Now, I'm off. Good bye, Aunt Sally. If it wasn't for you, we wouldn't have any Thanksgiving dinner. Don't clean up anything; Jack and I will do it after Lin has gone."

"How do you do?" cried Polly, entering the sitting-room a few moments later and shaking hands with Lin. "It is so good of you to come and tell us about Joe. How is he?"

"We'd like to know what you've been doing in the L," chimed in Johanna. "We'd about given up expecting to see you this evening."

"I've been teaching Aunt Sally some tricks, wot me leardn on de Bow'ry," said Polly, as quick as a flash. "I'm sorry to have kept you waiting, though. We had just reached the important point in the lesson and I couldn't leave."

The family smiled indulgently at this remark, and Lin laughed, but Polly noticed that he didn't seem in the best of spirits. They talked a few moments about the trip to New York, and then Lin asked Polly to drive down town with him. "Elizabeth wants to see you," he said, "and she couldn't come up tonight."

Your mother says you may go, and I'll promise to bring you right back."

Polly would have refused, but she saw that Lin was anxious for some reason. "Why, of course I'll go," she said. "I hope Elizabeth isn't ill."

"O, no," replied Lin, "she's all right. Shall we go now? I imagine your people will want you back as soon as possible."

Polly glanced at Ethel. "Very well," she said, "I'll get my wraps."

In a few minutes she reappeared, ready to go. Lin bade the family good night and they drove off.

"What is it?" asked Polly, as soon as they were fairly started. "Something is troubling you."

"Yes," said Lin, "there is something troubling me, and I wish I could keep it to myself and not have to burden you with it, but—"

"O Lin! is it Joe?"

Polly's voice made Lin set his teeth hard. He could see in the moonlight her eyes growing large and dark with trouble.

"Don't, Polly," he pleaded, "don't be distressed; there is really nothing the matter yet. I'm telling you now to save trouble. If you weren't Joe's sister, I wouldn't give him away like this; but, you see, he's got in with some boys that are no good. He thinks they're all right. Joe's easy, you know, and very innocent."

"Yes, I know," said Polly.

"And he thinks these fellows are like himself, ready for a good time, but no idea of going beyond the limit. But I know them; they're Harvard boys and, Polly, I wouldn't trust a mummy under their influence. I told Joe, but he only laughed and declared I didn't know them."

"How did it happen?" asked Polly, in a distressed voice. "How did he come to know them?"

"Well," exclaimed Lin, "I'm responsible for that myself, indirectly. I invited him out to Harvard and—but of course I didn't introduce him to that set. I don't know how he managed to get so chummy with them. Of course all the boys took to him at once; he's that kind of a chap."

"I know it," sighed Polly, "and he's so easily influenced."

"Yes," said Lin, "and that's why I'm here telling you all this. By the time he finds out just what sort he's with I'm afraid it'll be too late."

"Lin," cried Polly, putting out her hand as he was about to turn

his horse into his own street, "drive to the station, please."

Lin pulled the other rein at once. "I'm giving Joe a right to call me down, straight enough," said Lin, "but I've tried everything and I can't stand by and see this thing go on when I know it's only misery for you in the end."

"Lin, I thank you," cried Polly, in a voice that trembled with earnestness, "but O, it's all so dreadful, and there's so much that's hard just now. You know Ethel has made up her mind to go away tomorrow morning, and there's something else that we all have to bear. It's a dreadful thing, but this, this is worse than all. O, to think of anything like this! Why, if Joe should really get to be—to be—net nice, Lin," Polly turned her white face towards him, "it would be the end of everything for us all. To lose money, or home, or friends, or even if Joe were to die, it would not be so dreadful, would it?"

Lin drew a long breath. It didn't seem just then as if Polly could be simply a jolly little schoolgirl. She was a pure, beautiful woman, before whom all meanness and littleness must shrink to nothing. "Polly," he said, "you needn't worry, you've saved Joe all right. He can't stand out in the face of a girl like you. No man could."

Polly looked up at him. "I've saved him!" she repeated, in a puzzled voice. "Why do you say I have saved him?"

Lin shook his head. "I can't say exactly, only I know that with a girl who thinks as you do for a sister, he's safe."

"Whoa," he said, as he drew up in front of the station. "May I telegraph for you? I suppose that is what you came here for."

"Yes," said Polly, taking the reins as Lin passed them to her. "Please say



MOLLIE LOVES ME

How much do you love me, little maid?
"This great big much," is what she said.

—let me see, what shall I say—'Come—home—tomorrow—morning—bring—trunk—don't—fail.'” Polly counted the words on her fingers. “That will do, won't it? And if he doesn't come, I shall go to Boston tomorrow afternoon. I'll make some sort of an excuse.”

“I shall sign your name, I suppose,” he said.

“Yes,” replied Polly, “and, Lin, please take this and give it to the boy.” Polly passed him a piece of paper. “Tell him to see that it goes tonight.”

Lin took it and disappeared. Presently he reappeared and sprang into the carriage. “You'll stop just a minute to see Elizabeth, won't you?”

It seemed to Polly that she must go home at once, but she stopped and made a short call, and then Lin took her home.

She tried her best to act as if nothing had happened when she got there, but it was the hardest work she ever attempted. Jack and Aunt Sally had finished up all the Thanksgiving preparations so she could stay in the sitting-room with the others. Polly could see that the whole family were doing their best to be cheerful, so she determined to help out all she could. She began at once on her New York experiences. She told them of her first impressions of the Commodore, and how she had stood in awe of the footman. She gave them a graphic description of the play at Madison Square Theater, and how she had sat in a real box with the Commodore and been introduced to some very grand people. Then she went down on the Bowery and told them her experience with the newsboys.

Jack was so delighted that he fairly rolled over. “I'll bet,” he exclaimed, jumping up and gazing at Polly with shining eyes, “I'll bet those newsies wished you was their sister!”

“I guess not,” said Polly, looking sober, as she remembered Lin's remark about sisters, “but I mean to be a good sister to you, Jack, and to—to—everybody.”

Jack was puzzled. Polly was not in the habit of moralizing. “You are now,” he said, emphatically.

“O, tell us some more about New York,” said Ethel, quickly, and Polly obediently plunged again into another story which lasted until bedtime.

“Ethel,” said Polly, as they went through the hall together, “Julia says I may sleep with you the first part of the night. Millie is fast asleep and won't miss me. Do you care if I do?”

“Care!” Ethel had hard work to keep back the tears. “Of course I'm glad, I've seen so little of you lately and we don't know just when”—

Ethel couldn't say any more, but it wasn't necessary. Polly knew what she meant.

“Let's see which one gets to sleep first,” she said, as they got into bed.

Ethel couldn't help smiling at this proposition, for Polly was an excellent sleeper. Trouble never set her eyes wide open as it always did Ethel's. “Well,” she said, “I'm willing to try, but in a contest of this sort the race is always to the sleepy. I shall have to have several urgent invitations from Morpheus, I fear, before I fall into his arms.”

“Let me be Morpheus,” exclaimed

Polly, “and issue the invitations one by one. I'll begin by brushing your hair. No use to say a word,” said Polly, as Ethel began to protest; “I'm going to have my way.”

Polly worked faithfully for a long while and would have kept on until midnight if Ethel had not rebelled. “It is of no use, Polly,” she declared, “as long as you're sitting up there in the cold, I can't possibly forget you long enough to go to sleep, so please just get ready and come to bed.”

Polly saw that Ethel was right, so she immediately undressed and got into bed. She could have dropped off to sleep in two minutes, but she was determined to keep her eyes open until Ethel was asleep.

It would be difficult to say which of the two girls suffered the most during the next two hours. Ethel tossed and turned and counted and said the alphabet backwards and tried various other devices, all in the vain hope of losing herself. Polly turned and twisted and forced her eyes open and made faces and rehearsed all the family troubles, hoping thereby to keep awake.

About midnight the battle ended and Polly won. The moon was up flooding the room with its white light. Ethel, worn out, was sleeping soundly. Polly, still rubbing her eyes and making faces at herself, was sitting on the edge of the bed trying to get faculized, as she called it, enough to get up. Presently she leaned over and gave Ethel a good look, then she drew something big and shining from beneath her pillow. To get safely out of bed and onto the floor without making the bed creak was her next attempt. This done she crept around to Ethel's side of the bed. Here she began very cautiously to smooth Ethel's hair. The long, shining mass covered the pillow and fell to the floor. Polly picked it up and measured it with her eye. Snip! snip! snip! What was that? Polly stole a frightened glance at the sleeper. Snip! whoof! snip! whoof! and then the shining instrument of mischief was laid upon the table. A moment later Polly was creeping stealthily across the room, holding something soft and clinging in her hand.

“Julia, Julia,” she whispered, as soon as she had hidden the shining mass in the depths of her closet, “wake up. It's time to change about. Go softly,” whispered Polly, as Julia crept out of her bed. “Ethel has just got to sleep, so be sure not to wake her.”

In ten minutes Polly was sleeping the sleep of the just.

[To be continued.]

The Little Scholar's Choice

“Though I were sleepy as a cat,”

The little scholar said,
“I would not care to take a nap
In any river's bed.

“And though I were so starved I scarce
Had strength to stand,
I'd beg through all the valley ere
I sought a table land.

“But, O! what jolly times I'd have!
I'd play and never stop,
If I could only take a string
And spin a mountain-top.”

—The Independent.

Closet and Altar

THE LIGHT WITHIN

O send out thy light and thy truth; let them lead me!

As God glorifies Christ in heaven, so the Spirit glorifies Him on earth in the hearts of believers.—John Mason.

Eyes art Thou unto us, the blind;
We turn to Thee, ourselves to find;
We set ajar no door of prayer
But Thou art waiting entrance there.

Within me—nearer far than near—
Through every thought thy voice I hear:
My whole life welcomes thy control,
Immanuel! God within my soul!

Thou fillest my being's hidden springs,
Thou givest my wishes hidden wings;
I live thy life, I breathe thy breath;
Nor part nor lot have I with death.

—Lucy Larcom.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

Light is of God. Christ is the light of earth as well as of the city of eternal peace. But as the blind walk without seeing in the light of day, so men walk in the midst of the light of God in spiritual blindness. What is to be seen is without, but the light, kindled and fed by God's Spirit, by which we see is within.—Isaac O. Rankin.

Lord, in our bosoms ever dwell,
And of our souls the night dispel;
Pour on our inmost mind the ray,
And fill our earth with blissful day.

If thou dost enter to the heart,
Then shines the truth in every part;
All worldly vanities grow vile,
And charity burns bright the while.

—Bernard of Clairvaux, Dr. Alexander's translation.

Man's moral and spiritual emotions are in as true relations with the visible creation as his intellect, and their claims are destined to as rich a fulfillment; his religious aspirations, his love, his worship, his loyal trust in the unseen, all that lifts him above himself, are not a winding stair of a ruined tower leading nowhere, but are correlated to answering realities, so that truth will be found to be potential goodness and goodness to be realized truth.—Ellice Hopkins.

O Thou our Life! True Light of all who come into the world, help us to live to Thee. From death of sin; from all forgetfulness of God and love; from heart ambitions which do not rise above the world; from folly of uncharitableness and idle listlessness that suffers opportunity to slip away unused—Good Lord deliver us! Help us to live strong, useful, happy lives by the indwelling and outworking of thy Spirit. Fulfill in us thine own thought of what man may be and use us to the uttermost in service, overcoming sin and working righteousness and preparing us for the unhindered vision of thy face in everlasting life with Thee. Amen.

Yale's Mission to China



Special interest attached to the ordination of J. Lawrence Thurston at Whitinsville, Mass., Sept. 25, from the fact that Mr. and Mrs. Thurston are the first representatives of the Yale Mission in China. This new agency in the missionary field is complementary to the American Board. Its distinct field will be among the better educated classes of the empire. The promoters expect that after a year or more it will be possible to establish an institution in China which shall represent the spirit of Yale.

Forty years ago the now well-known Massachusetts pastor, John R. Thurston, prepared himself for life service in the Celestial Empire. Being prevented from this consecration, it was a special gratification that he laid his hands upon his son in ordination to missionary work in that land. The council was representative of the churches of the Worcester South Conference, with Rev. G. P. Eastman as moderator. The sermon was by Secretary



Smith of the American Board, under which Mrs. Thurston, then Miss M. S. Calder, after graduating from Mt. Holyoke, taught for two years in Marash, Turkey. Dr. H. P. Beach, the director of the Yale Mission, gave the charge, and the right hand of fellowship was extended by a Yale classmate, Rev. E. F. Bell, himself under appointment of the Board to Sappora, Japan.

Mr. Thurston is a member of the Yale class of 1898, and studied theology at Auburn and Hartford. He with five classmates went about the country the year after graduation as a Yale band stimulating missionary zeal. He has already acquired a reputation as lecturer upon missionary and allied topics. With Mrs. Thurston he left Boston for Vancouver on Monday. They will sail for China Oct. 6. Peking is the objective point, and they will occupy a house built for them by the American Board in its own compound.

W. P. L.

The Human Minister

AS HIS WIFE SEES AND HEARS HIM

"On Wednesday afternoon at three the Willing Workers; there will be a social hour; on Friday the Helping Hands will serve tea, and on Saturday the ladies invite all to be present at a parish supper." Isn't that what you read from the pulpit today?

"Yes," responded the Human Minister, with all his humanness in evidence, "and I know what you are going to say. It is the glorification of the sandwich. I am free to confess that some day I want a parish where bread isn't the staff on which the church goes limping to success or failure. There ought to be a chair—or a table—of dogmatic gastronomy in every theological seminary. A minister should receive his diploma for guessing 'A Sunday school class into a gallon of ice cream goes how many times?'"

"When a new church is planned," he went on, "the architect is instructed to make the outside anything he wants—early Elizabethan with Gothic trimmings, if his fancy runs that way—but on no account is he to overlook the kitchen. Cupboards are as necessary as pulpits, and the dishes are bought before the hymn-books. Is the gain through this unceasing eating and drinking in any way commensurate with the expenditure of force? We had a turkey supper to raise the debt, but first we had to raise the turkeys, which was harder. I begged most of them myself, over the telephone, because I was ashamed to appear in public with that for an errand.

"Twenty or more people willingly gave each a two-dollar turkey, and cooked it and brought it and ate it; and then, having gladly given cake and pies, went about with joy and bought cake and pies contributed by others. And everybody spent money—anywhere from one to ten dollars; and everybody worked, everywhere from one to ten hours; and when it was

all over we had less than seventy-five dollars and more than seventy-five doctors' bills.

"A great deal more money than that was spent, and had it been quietly given outright, the debt would have been materially reduced.

"People are treated nowadays as if they were unbroken colts, who had to be coaxed until they were tame enough to eat out of your hand, and then harnessed for work. If I hold out a bigger lump of sugar than my brother minister, and have my church more full of suppers and entertainments and pleasures that are warranted harmless, I will 'get the young people'—these modern young people, who, not having been brought up in the church like children in their Father's House, are now to be enticed and amused into a love for these great and holy things to which, if born, they were not bred.

"The church has grave problems of method and organization, but it is not certain that the Gordian knot can be cut with a cake-knife.

"It is not that a minister is unwilling to do what needs to be done, but he was not sent for this; and many a man today is vexed and harassed by the questions of eating and drinking, and buying and selling, of pew-renting and debt-raising, until the nerve of his usefulness is cut. Is there no dignity left in the office of a minister that he must peddle food at a church fair? If these things must be done—and I do not decry them all—let some one else do them.

"Fishers of men"—ah, the ring of it, the thrill of it, the call of it! It is the open sea, and the human soul, and the voice of Him who long ago 'put out from land' and bade us follow. Why should we gather shells upon the shore?"

Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has in it enough to keep any man occupied without concerning himself with the things beyond.—Henry Ward Beecher.

If you want a good food for your infant try Mellin's Food. It requires no cooking and is easily and quickly prepared. Write for a free sample.

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Never take another instead.

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FOREIGN

Dress Goods

DEPARTMENT

Chandler & Co.

Our Importations of High Class Novelties are now open and ladies are invited to examine what we believe to be the finest collection of Foreign Dress Goods which has been shown in Boston during recent years.

The decided change in fashion from plain clothes to Novelties in rough effects, checks and Zibeline styles was anticipated by us and we are showing a large assortment of exclusive patterns, many of which are in single dress lengths.

Early selections are invited as many of the choicest styles cannot be duplicated.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

In and Around Chicago

Dr. Gunsaulus at Home

The return of Dr. Gunsaulus and his occupation of his old pulpit have set at rest rumors of his leaving the city for London and also of the union of his church with the People's Church. The latter has called Rev. Morgan Wood of Cleveland, who has decided to remain in Cleveland, O. Next Sunday, while Dr. Thomas will be in the pulpit, Rev. J. M. Driver of Red Wing, Minn., will preach and may become permanent pastor. Dr. Gunsaulus is in excellent health, as enthusiastic as ever, and as devoted to his church as he is to Armour Institute, of which he is president. The applications for entrance to this great technical school are more numerous than ever. Over 300 have already joined the Freshman Class. The new building provided by Mrs. Armour and her son, J. Ogden Armour, is one of the finest of its kind in the world. More than 1,000 names are on the list of students in the institute.

Another Social Settlement

Dr. John H. Boyd, pastor of the First Presbyterian Church of Evanston, Ill., roused his people last Sunday morning by describing the needs of certain portions of Chicago, and urging them to devote money and personal effort to its regeneration. Already means have been pledged for the beginning of the proposed settlement, and the congregation, which is fully aroused to its responsibility, next Sunday morning will vote for its establishment. This church is one of the largest and wealthiest Presbyterian churches in the vicinity of Chicago. Dr. Boyd dwelt on the Reproach of the Suburban Church and How It May Be Removed. The income of the richest family in the district the settlement will occupy is \$15 a week. The amount asked for the first year, a little less than \$2,500, will be easily obtained. Votes in favor of the settlement will be accompanied by subscriptions.

Opening of the Seminaries

McCormick (Presbyterian) opened Thursday, Sept. 25, with about the usual number of students. The opening address was given by Prof. George Robinson. The Chicago Theological Seminary (Congregational) began its work for the year the same day, the address being made by Prof. Graham Taylor on Opportunities Opening to the Ministry of Today. Dr. George, the president, will be inaugurated some time in October. Judging from applications there will be not far from one hundred students the coming year, about the same number as last year.

The Work of Evangelists

This subject was discussed at the last Ministers' Meeting by Rev. Messrs. Sayford, Stough and Lyon, three members of the Chicago Association and also of the Ministerial Union and professed evangelists. Each of them gave an account of his work the last year. Mr. Sayford has been in England in touch with the brethren of Mildmay Park, took part in the tent campaign in London and spoke in many cities and towns. Mr. Stough left his parish in Oak Park to become an evangelist a little more than a year ago. Applications for his services have been constant. Nearly everywhere he has met with gratifying response to his appeals. Pastors have welcomed him, and where they have done faithful work the ingathering has been large. Mr. Lyon has been a little longer in the service than Mr. Stough and has had an experience not very unlike his. Both brethren as well as Mr. Sayford believe there is a place for the evangelist, and all find the weak point in our work as Congregationalists in the indifference of some pastors to the doctrine of regeneration or the sinfulness of man and to their interest in other things than the fundamental teachings of the gospel. These, however, are exceptions rather than the rule. Most of our ministers are in sympathy with evangelistic

work and are faithful in preaching the necessity of the new birth.

Mortgage Burned

The Leavitt Street Church, Chicago, Sunday morning, Sept. 21, expressed its joy over freedom from debt by burning in the presence of a congregation which occupied every seat in the house the mortgage which for years has impeded its progress. The raising of the money to meet this obligation, more than \$13,000, and at the same time to pay current expenses is a tribute to the self-sacrifice of the members of this church, and a proof of the power which a church of three or four hundred members possesses when all are of one mind. Much credit is due to the pastor, Rev. Mr. Guild, and not less to the board of trustees, whose gifts and personal efforts have from the first been incessant.

A Delightful Anniversary

Eight years ago Rev. Dr. H. A. Bushnell began his labors as pastor of the church in Lagrange. They have been busy, happy and useful years. The church is one of our steadily growing suburban churches. Both pastor and people seem to have been made for each other. The anniversary exercises occupied the entire day, Sept. 21. The sermon in the morning was in commemoration of the occasion, and at vesper services addresses were made on The Claims of the Church, by Dr. H. T. Sell of the *Advance*, and by Dr. E. M. Williams of the seminary on Some Characteristics of a Good Church.

Central Y. M. C. A.

The announcement which the association makes of its work the coming season is more attractive and promising than ever. The field of work embraces Bible study, in which there are several courses under the charge of competent leaders, religious meetings, personal Christian effort and missionary work. In addition to this definitely religious department, the association, through its evening classes and carefully selected courses of study, strives to be a layman's college, and during the year gives instruction to several thousand persons. By means of its branches and its railroad centers it is meeting the demands made upon it in this city better than at any previous time in its history.

Chicago, Sept. 27.

FRANKLIN.

The English religious journals have elaborate appreciations of the late Dr. Joseph Angus, formerly principal of Regent's Park College, one of the Baptist divinity schools. He was also a scholar of some repute, a reviser of the New Testament and once editor of the *Freeman*, now the *Baptist Times*.

A Help to Church Attendance

Recognizing the growing laxity in this respect and that reform measures, to succeed, must begin with the young, the Trinitarian Church of Concord, Mass., has organized a Boys' Attendance Band and a similar one for girls. Its nature and working may be seen by Art. II. of its by-laws:

DUTIES

Unless prevented by sickness or some other reason which they cannot help, its members promise:

1. To attend one preaching service every Sunday—usually that of Sunday morning; if at home, the service of this church, sitting usually in the same pews.

2. If away from home, to report on their return, each member to the secretary of his division, whether he has attended church or not.

3. To do their best to get other boys to join the band.

Four secretaries sit in the rear pews of the divisions assigned them, count the members, record the attendance and report to the pastor, Rev. G. A. Tewksbury. On his part, he agrees to preach a short sermon to boys and girls Sunday morning, and to make the entire service as interesting to them as possible. Twenty-eight girls and twenty-two boys have already enrolled as members. Mr. Tewksbury has also sent out to the parents a letter asking their co-operation, especially by example. This seems to us a sensible and hopeful way to secure an end universally desired.

We have no agents or branch stores.

New Fall Suits and Cloaks.



WHEN you see our Catalogue of Suits and Cloaks your judgment will testify that our styles are attractive and novel—correct in cut and pattern. Every garment is made-to-order from the style and sample you choose. Prices are lower than ever before.

If the garment which you get from us is not satisfactory send it back and we will refund your money.

Our Catalogue illustrates: Costumes, chic and full of style, \$8 up.

Stylish Suits, lined throughout with fine taffeta, \$15 up.

Church and Visiting Costumes, \$12 up.

New Skirts, in exclusive designs, \$4 up.

Rainy-day and Golf Suits and Skirts; Suits, \$10 up; Skirts, \$5 up.

The New French Walking Suits, \$10 up. Garments of Black Velvet Cords, and Velveteen; Suits, \$15 up; Skirts, \$10 up.

Long Jackets, \$10 up. Short Coats, \$7 up.

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Catalogue and newest Samples will be sent free upon request. Be sure to mention whether you wish samples for suits or cloaks, so that we will be able to send you a full line of exactly what you wish.

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The Literature of the Day

A Record of Y. M. C. A. Growth *

The Y. M. C. A. has become one of the most influential religious organizations in this country. Its entire growth extends over only fifty years. Robert McBurney became an officer of the New York Y. M. C. A. in 1862. He was then twenty-six years old. He continued in active service for thirty-six years, becoming the leading general secretary, and steadily extending his influence through American and European associations. The development of the organization owes more to him, probably, than to any other one person. Born in Ireland of Scotch-Irish stock, with abundant vitality, a strong and loving personality, a deep religious life and consuming zeal, without family ties of his own, he was bound up with the association. In writing his life it was necessary to keep the Y. M. C. A. constantly in mind, and while Dr. Doggett has not essayed to give its history, he has had to familiarize himself with it, and his subject is always in its atmosphere. The reader meets the Americans prominent in that work, listens to their deliberations, sees the development of their plans and the results of their work, with Secretary McBurney always, though never obtrusively, the central figure. Thus we have a biography of a winsome Christian worker infolded in a history of an organization which all interested in the progress of the kingdom of God need to understand.

An Ambitious Failure

Marie Corelli has some qualifications for writing a great novel. Other qualifications she lacks, and lamentably, since she makes novel writing a profession. She has strong imagination, skill in arranging a plot, an apparent ambition to reform mankind and a flowing literary style. She lacks good taste, common sense, self-restraint and a sense of humor. If she had even a little of this last quality she would laugh at some situations in which she places the personages in her stories, at the long sermons she puts into their mouths and at the passion she exhibits in her scorn of society, of the press, of her own sex and of men in general.

In this story,† whose scenes are laid in an imaginary European country, Miss Corelli attempts to satirize British royalty, to mirror organized socialism, to express her opinion of Hon. Joseph Chamberlain, of the South African war and of various other matters connected with European politics. At any rate, her readers who are acquainted with these things will infer that these are her aims. Many of the stump speeches she makes and sets her characters to making are melodramatic bombast. This novel is unconscionably long and those who read it for the sake of the love story, whose hero is the king's noble son and whose heroine is the impossibly perfect Gloria, will still be unable to escape being oppressed by the author's tremendous sense of the impor-

tance of her judgment on the moral disorder of the world, and will emerge with a feeling of relief from the whirlwind of despair in which several of her characters commit tragic suicide.

RELIGION

Bible Criticism and the Average Man, by Howard Agnew Johnson, Ph. D., D. D. pp. 276. F. H. Revell Co. \$1.00 net.

This volume is the result of an effort to introduce the average man to the problems of Biblical criticism with the intent to confirm his belief in the divine origin and character of the Bible. Dr. Johnston has read extensively the writings of modern critics. The book is too largely a compilation of quotations from these authors with Dr. Johnston's opinions about them. He recognizes the sincerity and honesty of purpose of Christian scholars like Driver, Briggs, McGiffert and the Smiths, and admits that some of their positions are correct, but is astonished at and begs leave to differ from others. The average man will care little for the author's feelings and impressions, but will sometimes ask in vain for the reasons why Dr. Johnston differs from other scholars and is astonished at them. He admits too much to win the confidence of the conservative man and too little to satisfy the radical. He plants one foot on the traditional view of the Bible and the other on the general modern critical view, and while resting mainly on the former seems to be trying to balance himself on some prop between them, which, however, is not visible. Take, for example, these two statements from page 253: "All Scripture is given by inspiration of God." "Much in the Bible is not inspired of God." The average man would be more helped by guidance in direct study of the Bible than by this mass of undigested opinions quoted from many authors with whom he is probably unacquainted, and who have no opportunity to state to him the grounds for their theories.

Babel and Bible, by Dr. Friedrich Delitzsch, translated by Thos. J. McCormack. Open Court Pub. Co. 50 cents net.

A lecture delivered before the German emperor, showing the relations between Babylonian literature and the Bible brought out by discoveries through recent excavations. The excellent numerous illustrations give the effect of a stereopticon lecture. Dr. Delitzsch undertakes to demonstrate that instead of the religious ideas of the Hebrews having been developed from low forms of nature religion long after the time of Moses, the high ideal of God in the Mosaic law and even the details of the book of Deuteronomy found expression in Babylonia ages before the time of Moses. Not only the stories of the Creation, the Fall and the Flood are read in the unearthed tablets written centuries before the Israelites entered Canaan, but the Jewish Sabbath, the Commandments and the ritual of Jewish worship, showing before Abraham a highly organized civilization, comparable in many respects with our own.

Outline Studies in the Acts and Epistles, by Prof. William G. Moorehead. pp. 246. F. H. Revell Co. \$1.20 net.

A close, careful, compact analysis of the Acts and of five Pauline epistles, Romans, Corinthians I and II, Galatians and Ephesians, with interpretation of their contents. It is neither a commentary on these books nor a study of separate texts, but such a treatment as a teacher would give in his classroom. It either omits controversial matters or treats them positively and briefly. This is a useful handbook for a minister and a Bible class teacher who would master the argument, general meaning and purpose of these books of the New Testament.

FICTION

World's People, by Julien Gordon (Mrs. Van Rensselaer Cruger). pp. 352. J. F. Taylor & Co. \$1.50.

This book introduces us to a very queer world. It is a world where every man is after every woman, every woman after position, money

or the satisfaction of the senses, and where morality, religion, truth, honor, faith, count as old-fashioned and exploded ideas worth no attention. It is the world as ruled by a cheap Satan and God is only useful to point an occasional ejaculation.

Fame for a Woman, by Cranston Metcalfe. pp. 353. G. P. Putnam's Sons. \$1.20 net.

It is a cheap fame which the heroine of this novel desires and achieves. The husband and wife do not cease to love each other, but their relation is marred. Like a choice bit of china cracked—the join may scarcely show, but it is there, and they can never forget that it is there.

The Fortunes of Oliver Horn, by F. Hopkinson Smith. pp. 551. Chas. Scribner's Sons. \$1.50.

The time of the Civil War, which, comparatively recent as it is, seems so immeasurably far away, is the date of this story. The scene is laid partly in Kennedy Square, a quiet Virginian neighborhood, and partly in New York—the New York of the sixties, when the Cooper Union was an art center, the Academy of Design just built, and art and science and ideas were throbbing with the new impulse of modern life. Oliver Horn himself is a delightful study, and his relatives and neighbors, the quaint, home-loving, high-toned, courteous, old-fashioned Southern gentry, even more so. Mr. Hopkinson Smith is at his best in this delightful story.

A Boy of a Thousand Years Ago, by Harriet T. Comstock. pp. 196. Lee & Shepard. 80 cents net.

The far-away boy who is the hero of this pretty tale is no other than King Alfred—of the burnt cake legend. The incidents of his career, known or guessed, are cleverly woven into the story, which will teach children something as well as entertain them.

Studies in Hearts, by Julia MacNair Wright. pp. 190. Am. Tract Society. 75 cents.

These short stories are partly about the poor of Europe, partly about the poor of America, but poverty and suffering and human kindness are of all nations. They are simple and touching little tales, full of feeling and well told.

The Vultures, by Henry Seton Merriman. pp. 341. Harper & Bros. \$1.50.

This writer always secures the attention of his readers. He may not be a great novelist, but he is a brilliant writer with a penchant for the weird and mysterious elements of human nature. The mixture of shrewd intrigue and sturdy manliness which appears in the chief characters of this story is set forth with great skill. It is a novel without a hero, or with several, but with one heroine who is only an outline sketch, yet clear and distinct to the imagination. The "vultures," who are secret diplomatic agents—French, English, American—are inscrutable men who hold sympathy and almost affection as well as interest on the part of readers. The author has written nothing better.

Hope Loring, by Lillian Bell. pp. 328. L. C. Page & Co. \$1.50.

This entertaining story is written in Miss Bell's usual bright manner. Hope Loring, of a wealthy Southern family, truthful and fun-loving, adores football and boys, hates gowns and teas, and by her tomboyish enthusiasm wins hearty applause from her brothers and their college chums. The love story is only an incident. The book is framed in the yellow and black of Princeton and is set to the music of Old Nassau.

JUVENILE

Gulliver's Bird Book, by Lemuel Gulliver, assisted by L. J. Bridgman. pp. 104. L. C. Page & Co.

The cleverest nonsense-book we have seen for a long time. The colored pictures, which decorate every page, are as droll as the text is witty. If Mr. Bridgman discovers any other "literary remains" of Dr. Gulliver we hope he will hasten to make them public.

Outdoorland, by Robert W. Chambers. pp. 106. Harper & Bros. \$1.50 net.

Introduced by a big apple tree, two indoor children learn the life story of a number of birds, butterflies, fish, frogs and other outdoor

* Life of Robert R. McBurney, by L. L. Doggett, Ph. D. pp. 280. F. M. Barton, Cleveland, O.

† Temporal Power, by Marie Corelli. pp. 559. Dodd, Mead & Co. \$1.50.

creatures. Though fanciful in its form the book gives a good deal of information, and Mr. Birch's illustrations are as dainty as always.

Mother Holda Stories, by Edith H. Scott. Illustrated. pp. 150. E. P. Dutton & Co. \$1.25. A volume of fairy stories of more than usual sweetness and beauty. The central figure of them all is Mother Holda, the earth mother of Scandinavian mythology, who has the care of all the children yet unborn and of those other children who have lived on earth a little while and then gone away. Of her happy home living children, who love the birds and the trees and the flowers, may get little glimpses.

Our Little Cuban Cousin, by Mary H. Wade. pp. 106. L. C. Page & Co. 50 cents. A readable story of the time just before and during the war of 1898. There is perhaps a trifle too much war in proportion to the amount of information about ordinary life in Cuba.

That Minister's Boy, by W. W. Hooper. pp. 256. Brooklyn Eagle Press. \$1.00. Two boys' stories which show some lack of the special skill of the story-teller, nevertheless they are lively, entertaining and helpful. Boys are sure to like them and they are of the sort which it is good for boys to read. The volume deserves a word of special commendation for Sunday school libraries.

The Little Girl Next Door, by Nina Rhoades. pp. 248. Lee & Shepard. 80 cents net. Although the plot is a trifle improbable the story is delightfully naive and simple, and would please any child reader. The heroine—a little blind girl—is winning, patient and very girlish, and her good fortune seems the proper reward for her patience and affliction.

MISCELLANEOUS

The Philippines, by Theo. Roosevelt and William H. Taft. pp. 142. Outlook Co. \$1.00 net. Two valuable papers reprinted from *The Outlook*—the first a sketch by President Roosevelt of Mr. Taft, the first civil governor of the Philippines, and the second an article by Governor Taft, on Civil Government in the Philippines.

Stepping Stones, by Orison S. Marden. pp. 328. Lothrop Pub. Co. \$1.00 net. Whoever has read one of this author's books knows the style of a new one without being told. It is made up of fresh and apt illustrative anecdotes strung on a cord of good advice. It is a constant source of wonder to know how such a mass of anecdotes can be gathered and arranged so perfectly.

Catch Words of Cheer, compiled by Sara A. Hubbard. A. C. McClurg & Co., Chicago. 80 cents net. Sentences of hope and courage for every day in the year. The compiler has been comprehensive in her research, and the Delphic oracles and Jennie June appear in her quotations as well as Browning, Ruskin, Emerson, Stevenson and other apostles of good cheer. The book would be the better for an index of authors.

Literary Boston of Today, by Helen M. Winslow. pp. 444. L. C. Page & Co. \$1.20. A nearly complete list of authors living in and near Boston, with portraits of many of the more famous. Miss Winslow writes in conversational fashion of the personality of these writing folk, of their homes, their clubs and the work they have accomplished. She shows good taste in what she has omitted as well as in what she has told, and the book will be of interest to all who care for the literary side of Boston life.

Italian Life in Town and Country, by Luigi Villari. pp. 327. G. P. Putnam's Sons. \$1.20 net.

This monograph on the condition of modern Italy is full of accurate and well-digested information, with a restraint and reserve remarkable in a young writer. Mr. Villari in a succession of short chapters deals with the problems of Italian life and character, social usages, social divisions, political influences, taxation, systems of agriculture and manufacture, the civil service, education, amusements, literature, art and music. There are dark shades in his picture, but it is comforting to observe that on the whole he considers that conditions for the people at large are altering for the better; that the poverty is a

little less galling, the exactions a trifle lightened and that a slowly rising prosperity is making itself evident here and there. Italian by birth and half English by descent, Mr.

Miss Sarah Orne Jewett is suffering from injuries received while driving.

Fleming H. Revell Company have established a branch in London and another in Edinburgh.

Mrs. Harriet Prescott Spofford has just produced a new book of children's verse, called *The Great Procession*.

The International Monthly is to be issued hereafter once a quarter, under the name of the *International Quarterly*.

Sir A. Conan Doyle orders his American publishers to omit his title in printing his name on the title-pages of his forthcoming books.

A posthumous collection of stories by Frank R. Stockton will appear soon. It is called *John Gayther's Garden and the Stories Told Therein*.

The John Rylands Library, Manchester, Eng., yearly increases at the rate of 5,000 volumes, and promises soon to become the second library in Great Britain.

The Beacon is the rather appropriate name of the new standard edition of the writings of F. Hopkinson Smith, now being published by Scribner's in ten volumes.

The English demand for Dr. Newman Smyth's last book, *Through Science to Faith*, has been so large that a second edition for the English market has been ordered.

Max Nordau is much impressed by Dixon's novel, *The Leopard's Spots*. "Have you deliberately undone the work of Harriet Beecher Stowe?" he asks the brilliant Baptist radical. O, no! Not quite.

The ever popular *Lamplighter* is to have a new edition in this, its forty-eighth year. Considering that it is not historical, instructive, or with a purpose, its continuance in popular favor is remarkable.

A new edition of the *Rhymes of Ironquill* has been issued recently, the sale of which may be augmented by the appointment of its author, Eugene F. Ware, to the pension commissionship by the President.

Grown-ups as well as the child lovers of Louisa M. Alcott will keep watch in the *St. Nicholas* for two new stories of hers which are promised for the coming year. They are hitherto unpublished, being written for her little niece.

Memories of a Hundred Years, to appear shortly, by Edward Everett Hale, embraces the period from John Adams to Theodore Roosevelt. Such history from the personal standpoint of America's Grand old Man will be worth reading.

If Elizabeth Stuart Phelps's authorship of *The Confessions of a Wife* is to be credited, her *Cruise of the Dream*, on which she is now working, will be her third novel on the relations of husband and wife. Its title hardly suggests an improvement.

Miss Carolyn Wells, who is a very clever verse maker, denies that a poem somewhat irreverent in character recently published by the *Chicago Post* and attributed to her is her product. If the *Post* is joking with her, she says she does not like that sort of joke.

A *History of the American People* by President Woodrow Wilson of Princeton, which Harper & Brothers are soon to bring out, is a scholarly, comprehensive work in five volumes, valuable for its original reproductions of rare portraits, autographs, maps and manuscripts.

Villari is in a position to judge clearly and dispassionately, and his opinion is of value.

Biblical Love Ditties, by Paul Haupt. Open Court Pub. Co. pp. 11. 5 cents.

Book Chat

What a captivating title is this for a cookery-book which Little, Brown & Co. will bring out this fall—*With a Saucepan Over the Sea*. We wonder if the Wise Men of Gotham had a saucepan when they started on their memorable voyage. This volume is to contain recipes for famous dishes from many foreign lands.

Zola's new novel, *Verité*, to be published serially in a Parisian newspaper soon, will depict the struggle between a free thinking husband and a loyal Roman Catholic wife over the education of a child. His portrayal of the Dreyfus case therein will rouse new interest in that much discussed subject.

Prof. R. L. Gardner, who is gradually adding to his proposed dictionary of monkey language, has returned to London after a second jungle existence of two years. From his cage in the wilds of Africa he has discovered new traits of the monkeys. He believes they are governed by generals, have a social set and play games very like those of our children.

The London Missionary Society will shortly publish Bunyan's classic in the Matabele (South Central Africa) language. The artist, in order to appeal more directly to the natives, has based his illustrations on Matabele life. Pilgrim is represented as a native; the City of Destruction as a Kafir Kraal; and Vanity Fair as a market place in one of the native villages. This new Pilgrim's Progress will form a unique production.

One of the busiest men in California is Charles F. Lummis, editor of *Out West*, the new magazine devoted to the story of Western life, scenery and history. Mr. Lummis has especially interested himself in the traditions, dialects, customs and rights of the Indians, having written two books on the subject. He is now giving twenty hours of the twenty-four to the work and report of the commission appointed by President Roosevelt to find a place for the Warner Ranch Indians, evicted from the home which had been their fathers' from time immemorial. His researches among the old Spanish missions and the documents of the Padres have led to his designing and building his home in the old mission style. For years he has been completing this at odd moments and already it is filled with rare books, paintings and curios.

Recent Additions to the Congregational Library

The Attributes of God. By T. Larkham, very rare. [Larkham was an early pastor in Dover, N. H.]

Bible Criticism and the Average Man. By H. A. Johnston.

Contentio Veritatis. By six Oxford tutors.

Daniel in the Critics' Den. By R. Anderson.

Egypt. By E. A. W. Budge.

A First Century Message. By G. Campbell Morgan.

Human Nature and the Social Order. By C. H. Cooley.

Hebrew Ideals. By J. Strachan.

The Incarnation of the Lord. By C. A. Briggs.

The Integrity of Scripture. By J. Smith.

Missionary Principles and Practice. By R. E. Speer.

Samuel the Prophet. By F. B. Meyer.

The Separates. By S. L. Blake.

The Song of Solomon. By A. Harper. [Cambridge Bible.]

Theology and the Social Consciousness. By H. C. King.

The Wonderful Teacher. By D. J. Burrell.

The Words of Jesus. By G. Dolman.

A Story of Idealized Experience*

II. Taking up the Responsibilities of the New Life

BY REV. A. E. DUNNING

The principles that men must live by in order to succeed ought to be learned early. They are the most important element in education and the education that minimizes them gives a poor equipment to the children of a nation. Joshua, on the threshold of the new life for the Israelites, had an inspiring vision of their future, learned the source of the strength they must have, saw that the condition of having it was an unswerving purpose to live right, had his mind fixed on the guide-book which showed him the way of right living, and grasped the assurance, on these conditions, of the abiding and approving presence of God with him, whithersoever he went. These were the principles the people must live by. They furnished our first lesson of an idealized experience [Josh. 1: 1-9].

Now the new life begins. The story shows how its responsibilities may be assumed with confidence. It reveals these counsels:

1. *Know your work.* The promised land was in sight of the Israelites. What were its defenses? Who occupied it? How did they regard the invaders at their gate? Two spies were sent to find answers to these questions. They did the difficult task well, and reported the result [Josh. 2: 1-24].

A great responsibility rests on the youth of today in this land. Dr. Washington Gladden says: "My eyes never rest on a company of these young men and women, that my heart does not begin to beat more quickly and my thoughts to travel forth into those stirring times in which their manhood and womanhood will be tested. It is the merest commonplace to say that the future rests with them. Many of these anxious questions now looming on our social horizon will be answered by them. A great work of reconstruction, social, industrial, political, ecclesiastical, has to be done, and the forces by which this work is to be wrought will be found in the minds, the hearts and the lives of these young men and women."

Wise men don't rush heedlessly into the fields they claim. There is a promised land in sight of every youth. Choose your work. "Take time to understand it, and your fitness for it. Resolve to conquer it. School, college, the period of apprenticeship to a trade, do not represent lost time if you know what you need to learn.

2. *Sanctify yourself.* "Ye have not passed this way heretofore," said the new leader to his people. You must rely on your God to work wonders for you, therefore sanctify yourselves [Josh. 3: 1-5].

To win success in the new life is a great and difficult task to every one who looks at it thoughtfully. The young man or woman often shrinks from it. The untrodden way seems hard and long and fearsome, even when it appears easy to those who look backward on it. Therefore at the beginning of every new path make yourself holy. A clean life makes the spirit brave. You will go forward cheer-

fully if you feel yourself at home with God, who is ready to work wonders for you.

3. *Follow the divine law.* In advancing into the new land the ark of the covenant went first. That little casket, lined and overlaid with gold, contained the secret of knowledge and of power. In it were the words of Jehovah, the people's God, recorded on stone tablets. The people were directed to show their reverence for it by keeping at a distance from it, but always following it with their faces toward it [vs. 7-11].

The words in that ancient casket have expanded through centuries of experience of those who have followed them and through many new revelations of God. They are still expanding. To every new life seeking God he gives new knowledge of himself. Immature souls—such as we all are—meet perplexities and difficulties in our efforts to understand God's will. But the old simple law is still plain. Follow it as your own conscience dictates and your own intelligence apprehends it. No one goes astray whose face is toward the ark of the covenant.

4. *Trust the divine lawgiver.* It required courage for the people to walk into the swollen river with an enemy on the other side of it. At every step they faced a great peril, but at the command of an unseen power the waters were held back on their right hand and the waters on the left flowed away from them. Those who bore the ark stood on dry ground in the midst of the river while the host marched past [vs. 14-17; 4: 10-18].

That picture of the parted waters repeats many a Christian experience. There are believers who are facing now some impassable barrier to a promised land. They move forward because the Word of God beckons them on and step by step they find the barrier vanish before them, leaving a safe and open path. What your conscience and conviction tell you to do, undertake boldly, praying as Cardinal Newman did:

Lead thou me on:
Keep thou my feet. I do not ask to see
The distant scene—one step enough for me.

5. *Remember the lessons of experience.* In the midst of the march through the river bed, with all its excitement, twelve chosen men took each a stone to build a memorial of that event [3: 12; 4: 1-9, 19-24]. A cairn was built of them, which witnessed to future generations of the wonderful deliverance of their fathers at the Jordan. It probably gave the name to their first encampment, which continued long as an important city. The story wove itself into the national song [Ps. 114: 3-5], became an inspiration in battle and a convincing reason for faith in God.

Keep in mind the help of God in the critical hours, the turning points of your life. The memory of his deliverances will give you courage to face new problems and duties. One who looks for special providences will find them and they will be wonderful according as his estimate of his Heavenly Father is adequate. I have known men, who had never seen God in any event of their lives, to whom

life seemed commonplace and wearisome, except in rare times of excitement. I have also known men, who saw God's care over them at every step, to whom life was an epic poem. So the history of Israel might have been written in so dull a fashion that it would have survived no more than did that of Babylon and Assyria, great nations whose records are being uncovered after many centuries because of the light they throw on the past of the little nation they crushed over and over again. Your life will seem great to you and others according as you erect memorial stones of the places where God came to you and guided you and helped you out of difficulties from which you could not have delivered yourself.

The story of the crossing of the Jordan is somewhat confusing, because different accounts of it have been brought into one narrative apparently without effort to adjust them to one another. But the purpose for which it was written is plain. It has helped a countless multitude over crises in life's journey and its vitality is undiminished.

Education

Rev. Dr. F. L. Patton, ex-president of Princeton University, has consented, at the urgent request of the trustees of Princeton Theological Seminary, to accept the post of president of that institution.

Dr. George L. Manning, instructor in Cornell University, is the new head of the department of physics in Robert College, Constantinople. Dr. Manning is a graduate of the Stevens Institute of Technology, Hoboken, N. J., a Ph. D. of Berlin, Germany, and has made important investigations in heat.

Bradford (Mass.) Academy begins its one hundredth year with an entering class of over one hundred young women. This turn in the fortunes of this institution is deserved testimony to the beauty of its situation and its excellent equipment. Several new teachers are employed, the accommodations of the school are insufficient for its needs and there is a long waiting list.

Iowa College, Grinnell, opens its first year under President Bradley with an attendance of 303, the largest in the history of the institution. The total of all the students on the ground, including those studying in the academy and the School of Music, reaches 450. The need of more buildings and a larger endowment is becoming more pressing every day. The friends of the college are determined to face this problem and see that these increasing wants are supplied.

Whitman College expects to register during the present year at least 300 students, the largest number in its history. The dormitory for young women, built this summer, has been furnished through the generosity of Mrs. L. J. Reynolds, of Walla Walla, for whom the building is named. The former dormitory is to be called Prentiss Hall, in honor of Mrs. Narcissa Prentiss Whitman. Two new teachers have been secured, Prof. Archer W. Henrich, a graduate of Toronto University, as principal of the academy, and Miss E. P. Cobb, a graduate of Vassar, as dean of the women. Two assistants have been engaged for the conservatory of music.

The Church Prayer Meeting

Topic, Oct. 5-11. The Hard Life. Jer. 2: 1-19; Isa. 3: 1-11; Gal. 6: 1-18; Ps. 10: 1-18. How is sin punished? Does the sinner get the best of this world? Is there any substitute for God's peace?

[For prayer meeting editorial see page 465.]

*International Sunday School Lesson for Oct. 12. Text, Josh. 3: 9-17. Crossing the Jordan.

Maine State Conference at Bath

Maine Congregationalists like to go to conference. The committee for this seventy-sixth gathering, by scheduling strong features for the opening session, secured their prompt attendance; and picturesque Bath, with its border of blue Kennebec, its climbing streets, inviting churches, hospitable homes and home-like hotels, made them loth to depart. Its approaches through glowing forest or over shining waterway, together with three golden September days, made a brilliant setting.

The opening addresses were bright and practical. The conference sermon, by Rev. Percival F. Marston of Lewiston, a welcome accession from New Hampshire since the last meeting, struck a serious and spiritual keynote. It was a logical, yet impassioned plea against satisfaction with the mere good things of life or with anything less than the highest and best. It also emphasized the co-operative nature of Christian work, showing how the service of one supplements that of another—the seer and the interpreter, for example.

The report of the corresponding secretary, Rev. E. M. Cousins, dealt mainly with statistics of the Maine churches and the issues raised in connection therewith. It showed a continuation of the falling off of the past four years, but Secretary Harbutt pointed out that returns received since reports were sent in to the Year-Book show a marked gain, largely as a result of the forward movement. This movement for a concerted effort among Maine pastors to help their fellow ministers and churches to a forward movement of uplifting and evangelization was strongly indorsed and a committee was appointed to continue the work for another year. In the absence of Rev. J. S. Penman, the work was presented by Secretary Harbutt, Rev. D. L. Yale and Rev. Norman McKinnon. Mr. Yale considered the main object of the meetings not so much to gain accessions as to fit the church for its place in the kingdom and community. Its chief value was that it opened the way for the pastor to approach, personally and individually, many prepared minds. Mr. McKinnon reported that other states are adopting the movement, and that it bids fair to become a powerful factor in the progress of our denomination. In the discussion that followed the presentation of the work a vigorous protest by Rev. W. E. Brooks against the idea that the old-fashioned revival has gone by called forth hearty approbation. The answer of Rev. J. R. Danforth to the question, "Should fellowship be more strongly emphasized?" was exceptionally bright and sensible. Conferences and councils provide fellowship for ministers more than for churches. We need something to bring worshippers in one house in contact with those who meet in another building, including even non-members. The permanent element in the church is the pew, not the pulpit.

Rev. C. A. Moore of Rockland gave a plain straight-from-the-shoulder exposition of Defects in the Sunday School and Their Remedies. He would leave each teacher free to choose the grade and course of lesson helps for his class; would have the Junior work under the auspices of the Sunday school and in charge of the pastor. He should not teach, however, but should be free to go about the school, consulting with officers and teachers and acquainting himself with the pupils.

Rev. H. L. Griffin of Bangor advocated more general use of the Lenten season, transferring the Week of Prayer to that time and providing systematic instruction in Christian doctrines and duties and in our faith and polity; also, meetings to promote fellowship of members with one another and with Christ.

The crowning address of the first day was that of Dr. F. A. Noble, recently of Chicago but now of Phillips, Me., his former home. Ripe, spiritual, stimulating, it was both con-

servative and up to date in that it emphasized the essentials that abide. He claimed that the gospel for today must be able to overcome selfishness, doubt and alienation from God and to make men pure, help them to meet the responsibilities of home and citizenship, create a sense of brotherhood, set before them the highest standards and motives and bring them into close fellowship with God. Three of the ablest speakers on the program, Drs. Noble and Smith Baker, with Rev. P. F. Marston, are returned sons of Maine.

The Maine Missionary Society had a full session to itself and the three women's missionary societies another. The special features of the former were Secretary Harbutt's full, clear and finely written report of a splendid year's work and addresses by four missionary workers. Three new churches have been organized, four revived and three brought to self-support; while at seven points houses of worship are either contemplated or in process of erection. Seal Harbor has completed and just dedicated a \$6,000 structure. Treasurer Hubbard brought the cheering news that payment of a long standing debt had been completed and that the society begins the new year free of financial encumbrance.

Mr. I. W. Stuart, who has done exceptionally valuable work at Topsfield, Waite and Talmage, made an earnest and spiritual address; Rev. Josiah Poeten, who, as missionary under the Sunday School Society, has had charge of three preaching points and fourteen Sunday schools, twelve of which he has organized, talked brightly and practically of his field; and Rev. H. W. Conley and General Missionaries Parker and Whittier reported other phases of this most vital work. Professor Hulbert, who follows the late Professor Paine at Bangor Seminary, was introduced and spoke effectively.

At the women's meeting, Mrs. H. T. Fenn, president of the W. B. M., reported that the society had adopted Miss Bertha Reed of Montclair, N. J., who goes to China to take the place of the lamented Miss Annie Gould. Home Missions were represented by Miss Flagg, who has been with Miss Cochran at Stow and Chatham, and by Miss Stebbins, a student of Hartford Seminary, who has done exceptionally fine work at Upton. The Society of Woman's Aid to the A. M. A., just incorporated, had for speakers Professor Foster of the academy at McIntosh, Ga., and Mrs. I. V. Woodbury, who organized the society and represented the A. M. A. for the fifteenth time before this conference, and hence might be pardoned for paucity of material. On the contrary, her masterly address gave some support to the remarkable claim that the society has for its constituency one-seventh of the population of our country, and those among the most degraded, and therefore does more than any other toward making the nation self-governed.

It was somewhat unusual to appoint a layman as moderator, but Mr. J. E. Warren of Cumberland Mills performed the duties with dignity and efficiency, and also presented the work of the Church Building Society. President Hyde made a brief but effective report of the work of the Interdenominational Comity Commission. It aims to limit the number of churches to about one to each 500 people, and to insist that all negotiations in regard to them be conducted in a spirit of Christian courtesy. Only three cases were presented to it last year. Dr. Hyde thinks its work is now largely preventive, the simple fact of its existence tending to discourage over-organization. Other states have copied the idea and there is a national organization, with headquarters in New York.

One of the most delightful features of the

conference was Sec. J. L. Barton's stereopticon lecture on India. His realistic pictures of its people, places, conditions and activities made visible the workings of Christianity's unseen forces.

Three spiritual topics were considered at the closing session. Rev. B. B. Merrill's valiant answer to the question, What shall take the place of the old-time revival? certainly inspired his listeners to work for a new-time revival. Rev. E. P. Wilson showed how important factors in the art of soul winning are winsome ministers and churches. Dr. Smith Baker eloquently portrayed the progress of the kingdom of God when all Christians develop their talents to the fullest possible extent and use them in the power of the Spirit.

The Maine Charitable Society made provision for enlarging its membership by admitting laymen, and for increasing its gifts.

The conference cordially indorsed the *Word and Work* as the official organ of many churches, and, with the Maine Missionary Society, voted to stand behind it financially.

One of the pleasantest features of the meeting was a delightful sail up the Kennebec through the courtesy of Mr. J. B. Drake, a member of Winter Street Church. It afforded a fine view of Bath with its famous yards and iron works, where giant ships of wood and iron are seen in various stages of construction.

The next meeting is to be held at Farmington. Rev. O. W. Folsom, entertaining pastor this year, will be moderator. J. E. K.

Pine Needles from the Maine Conference.

Make the Bible less a text-book and more the Book of Life.—Rev. Charles A. Moore.

The personality behind a sermon has more to do with its effect than scholarship, logic or soundness in the faith.—Rev. E. P. Wilson.

Let living men carry the live work of our churches and not leave it to be supported by the legacies of pious women who die in the Lord.—Treasurer Hubbard.

Don't take the lesson helps too seriously. Let them be your servants, not your masters. They are neither inspired nor infallible as to history, science or the Higher Criticism.—Rev. C. A. Moore.

When the minister comes to the pulpit from being closeted with God, the pulpit is the mightiest place in all the world for moving human souls; and when the people come from their closets in the spirit of prayer, then the Church will grow.—Rev. F. A. Noble, D. D.

There is a great demand today for men who know life at first hand; for those who can come from the closet to the market place and "do signs in the sight of all the people." Above all, there is a demand for those who can hold up in their own lives the sign the cross.—Rev. Percival F. Marston.

Let three-fourths of our members be as true to prayer-meeting as one-tenth are, and in two months we shall have a revival; in a year, additions will join at every communion; and in two years, missionary churches will become self-supporting.—Rev. Smith Baker, D. D.

To adapt a saying of Emerson's, Religion has three children, the knower, the sayer and the doer. Has any one ever lived who was a knower, a sayer and a doer, in the best and highest way? Only One; but he is your Master, and he says, "Follow me."—Rev. P. F. Marston.

The world is full of book-hunger and music-hunger and art-hunger. What are these things but wood, hay and stubble apart from God-hunger? How can a man understand the real meaning of the good things of the world who does not know in a personal way the Giver.—Mr. Marston.

What shall take the place of the old time revivals? Revivals are not out of date any more than the Holy Spirit is out of date, but they have changed their forms and become more rational in methods. The emphasis should be upon the use of approved means with higher consecration and more definite aim.—Rev. B. B. Merrill.

In and Around Boston

Industrial Problems Discussed in Faneuil Hall

The Twentieth Century Club has arranged for an admirable course of evening lectures in historic Faneuil Hall on evenings in October, November, December and January, in which the general industrial problem of the United States will be discussed. Prof. H. C. Adams of the University of Michigan will describe The Historical Background; Hon. Carroll D. Wright will discuss the Wage Question; Mr. Herman Justi, commissioner of the Illinois Coal Operators Association, Chicago, will defend The Organization of Capital and Mr. Samuel Gompers, president of the American Federation of Labor, will defend The Organization of Labor. The Effectiveness and Dangers of Strikes will be shown by Mr. Edgar Clark, head of the order of railway conductors, and President Baldwin of the Long Island railroad will deal with the important theme of Arbitration, while the Rights and Duties of the Public in Labor Struggles will be set forth by Archbishop Keane of Dubuque, the eminent Roman Catholic prelate. The course will cost \$2 and tickets are for sale at the rooms of the club, 2 Ashburton Place, and at the Old Corner Bookstore.

The Mechanics Fair

After an interval of four years the Mechanics Fair is again in full swing in the big building of the association on Huntington Avenue, and one may wander through its vast stretches for hours and see something interesting and instructive at almost every turn. New England industries and enterprise are admirably illustrated, and the rapid strides of recent invention are especially well set forth in such exhibits as the automobiles, the portable frame house and the newest electrical appliances.

Some years ago an Englishman remarked to us that one difference between the United States and England was that in his country locomotives were not permitted to run wild in the streets. Since then grade crossings of railroads have been largely abolished, but automobiles run wild in the streets faster than locomotives used to, and with far greater peril to travelers.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 8. Resolutions on the coal situation will be presented by a committee of three, and discussed by a few well-informed speakers.

MASSACHUSETTS S. S. CONVENTION, Springfield, Oct. 7-9.

SUFFOLK NORTH CONFERENCE, First Ch., Everett, Mass., Oct. 8.

WOMAN'S BOARD OF MISSIONS, New Hampshire Branch, Oct. 8.

BROTHERHOOD OF ST. ANDREW Convention, Boston, Oct. 9-12.

AMERICAN BOARD, Oberlin, Oct. 14-17.

ALL NEW ENGLAND C. E. CONVENTION, Boston, Oct. 14-17.

AMERICAN MISSIONARY ASSOCIATION, New London, Oct. 21-23.

MAINE S. S. CONVENTION, Farmington, Oct. 22-24.

WOMAN'S BOARD OF THE INTERIOR, Chicago, Oct. 28-30.

WOMAN'S HOME MISSIONARY ASSOCIATION, Boston, Oct. 28.

WOMAN'S BOARD OF MISSIONS, Annual, Washington, Nov. 5, 6.

STATE CONVENTIONS, 1902

Oregon,	Salem,	Oct. 1
California,	Petaluma,	Oct. 7
Wisconsin,	La Crosse,	Oct. 7
South Carolina,	Charleston,	Oct. 9-12
Southern California,	Ventura,	Oct. 14
Utah,	Ogden,	Oct. 15-17
Nebraska,	Weeping Water,	Oct. 20-23
Colorado,	Pueblo,	Oct. 21
Washington,	Spokane,	Oct. 28-30
Alabama,		Nov. 12
Georgia,	Savannah,	Nov. 13-16
Connecticut,	New Britain,	Nov. 18-19

Additions or corrections should be sent promptly.

Marriages

The charge for marriage notices is twenty-five cents.

BAIRD-PATTON—In Pueblo, Col., Sept. 18, by Rev. R. W. Gammon, Rev. Corry S. Baird, pastor of Olivet Ch., Kansas City, Mo., and Jessie Patton.

BUTCHER-McDONALD—In Concord, Mass., Sept. 24, by Rev. Wm. J. Batt, Ambury M. Butcher and Flora McDonald, all of Concord.

LYON-GOULD—In Cambridge, Mass., Sept. 17, by Rev. N. F. Tilden of Fiskdale, Mass., Rev. Clarence C. Lyon, pastor at Canterbury, Ct., and Alice E. Gould of Cambridge.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HUSSEY—In Reading, Mass., Sept. 6, Thomas Wright Hale Hussey, aged 86 yrs. He was a graduate of Bowdoin College and taught in the high schools at Wellesley and Methuen, Mass., and at Nashua, N. H., also at Franklin Academy in Dover, N. H.

TYLER—In Auburndale, Mass., Sept. 24, Della M., wife of Francis M. Tyler and daughter of the late Rev. Elias Wells of Sandwich.

FREDERIC C. GULICK

Mr. Frederic C. Gulick, son of Rev. William H. and Mrs. Alice Gordon Gulick of the Spanish Mission of the American Board, died at Boston, Sept. 26, at the residence of Miss Caroline Borden. Young Mr. Gulick was born in San Sebastian, Spain, Jan. 7, 1876. While fitting for college he resided at Auburndale in the home of his grandfather, James M. Gordon, Esq., former treasurer of the American Board, and united with the church of that place. He graduated from Harvard College in 1900, taking high rank in his studies. He was a great reader and his literary pursuits were remarkably diversified for one whose special department was music, in which he showed rare genius. For years he has been under the instruction of Prof. Carl Baermann, who placed the highest estimate upon him as a musician. He has recently returned from a year's study in Munich. Of attractive manners and remarkably winning qualities, he had endeared himself greatly to a host of friends, in whose homes he was always welcomed. His death was caused by accidental asphyxiation, and though it came without warning it was not without preparation. The last evening of his life, after happy converse with friends, he was reading that profound volume of Principal Fairbairn of Oxford on the Place of Christ in Modern Theology, and among the passages which he was found to have specially marked was this sentence, "Jesus Christ is a name that represents the most wonderful story and the profoundest problem on the field of history—the one because the other."

Just ready for his life work, to which he was looking forward with joyful anticipations, his pure soul passed from earth. The many friends of Mr. and Mrs. Gulick of the International Institute in Spain will sympathize most tenderly with them in this sore affliction.

E. R. S.

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FOR WOMEN.

A connoisseur on Shoes going through our department the other day remarked that it was the Best Shoe for the price that he had ever seen—a regular \$5.00 Shoe, embodying durability, style and comfort.

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Oxfords
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To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed and I have never had any trouble of the kind since." MRS. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

Will rid you of Scrofula, radically and permanently, as they have rid thousands.

The Message of the College to the Church

Addresses in the Old South Church, Boston, by

Pres. Arthur T. Hadley of Yale
Prof. F. G. Peabody of Harvard
Pres. George Harris of Amherst
Pres. Franklin Carter of Williams
Pres. W. J. Tucker of Dartmouth
Pres. W. D. Hyde of Bowdoin

This book is one of the "meaty" kind that ministers and thoughtful laymen like to read. The daily papers had much to say about these addresses at the time, but this is the only form in which they appear in full and revised by the authors.

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The Minnesota Association

Northern Minnesota greeted the delegates at Fergus Falls, Sept. 17, with sparkling skies. The welcome extended by Rev. J. W. Todd and his people foretold a heartiness of hospitality which made the stay among these lakes and wooded hills a time of delight. Though 200 miles from the Twin Cities, the attendance was satisfactory.

Last year the missionary activities were held in abeyance and anniversary and inspirational features were put to the front. This year it was determined to give the missionary societies and the varied machinery of our churches opportunity for full recognition. We had a fine setting forth of our duties to this annual gathering by the state secretary, Rev. S. J. Rogers; our responsibility for aged ministers, by Rev. S. V. S. Fisher; the urgency of more considerate and generous beneficence, by Rev. W. C. A. Wallar; progress in temperance legislation, by Supt. R. H. Battey; desirability of the graded system of Sunday school lessons, by Rev. Henry Holmes; suggestions for advance movements in Endeavor work, by Rev. C. H. Curtis and Pres. W. H. Medlar; the desirability of preserving historical material relating to Congregationalism in Minnesota and the publishing of a history eventually, by Rev. J. F. Taintor; the need of Chicago Seminary by the visitor, Rev. J. S. Rood.

Instead of the usual report and survey of the missionary field in the state, Superintendent Merrill gave a study of effort in the Northern Pacific Conference, which revealed the loss and difficulty often encountered. Superintendent Herriek, representing the Sunday School Society, reported special efforts in rear-guard work among weaker churches and the preliminary organization of churches on two fields of a self-supporting character. Six workers have given the whole or a part of their time.

The work of the missionary societies was given unusual prominence. The W. H. M. S., Miss Catherine Nichols, president, and the W. B. M. I., Miss Margaret J. Evans, president, had each a half session. The service of these earnest women shows rare wisdom and efficiency. Rev. Marion Darling of Detroit let us look through a woman's eyes at the home missionary problem, and Secretary Woodbury of the A. M. A., whom we count of us by reason of his former pastorate in the state, followed with a plea for the down-trodden. Secretary Hood, a former pastor on

this field, gave a happy mixture of reminiscence, facts as to the fatal result of neglect or postponement of church erection and appeal for this essential work. The stereopticon story of recent martyrdoms in China and an eloquent statement of the new opportunity in that ancient empire were brought by Dr. Hitchcock of the A. B. C. F. M. Dr. Boynton of the Sunday School Society, en route for the Dakotas and Montana, spoke briefly. Dr. Clifton of the Education Society made a strong plea for a cause which seems to be gaining the ear of the denomination as never before. With this five-fold view of the work of Christ's kingdom should be linked the deep impression made by the reiterated statement of the needs of Northern Minnesota. Locally, this was the missionary feature of the occasion. The association requests of the C. H. M. S. by resolution an assistant superintendent for this part of the state.

The addresses of the meeting were on the general theme, Our Work. The sermon, by Rev. H. P. Fisher of Crookston, gave in choice diction the spiritual basis for our work. Rev. W. A. Warren of Lake City urged the necessity of personal holiness to insure fitness for service. Rev. R. P. Herriek contrasted materialism and faith as bases for successful effort. In a paper sparkling with wit Rev. W. J. Gray showed the church to be the true source of culture, adopting the ignorant but not leaving them in ignorance. Rev. C. E. Burton spoke so earnestly on work for the young that the audience could hardly control its desire to discuss it. Rev. J. H. Albert dealt ably with the problem of denominational growth.

We were fortunate in the presence of Presidents George of Chicago and Bradley of Grinnell. The latter read a paper at the concluding session. President George's address on Preparation for Our Work will find its way into the thinking and efforts of Minnesota Congregationalism for years to come and proved his peculiar fitness to lead one of our largest theological seminaries.

The meeting was eminent in its religious power. Rev. Alexander Milne of Duluth moderated with tact and firmness, Mr. George E. Perley assisting him. The excellent program was prepared by Rev. Messrs. Sumner and Gould and Mr. W. F. Decker. It was exceptionally tasteful in form and was embellished with fine portraits of the speakers.

The next meeting is scheduled for St. Paul with Dr. S. G. Smith as moderator and Rev. Henry Holmes as preacher. R. P. H.

WANDERERS

Travel Thousands of Miles and Find It at Home.

We go about from one place to another in search of something we desire, without success, and finally find it right at home awaiting us. A mining engineer out in Mansfield, Mo., tells of his experience with coffee.

He says: "Up to the year 1898 I had always been accustomed to drinking coffee with my breakfast each morning. In the summer of that year I developed a severe case of nervous prostration and I took several courses of treatment for it in Toronto, Buffalo and New York city without obtaining any permanent benefit.

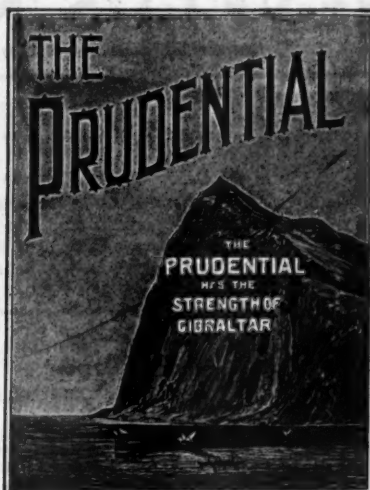
One of the most trying manifestations of the malady was a condition of nervous excitement in which I found myself every day during the forenoon. It never occurred to me to attribute this to coffee until I read an advertisement of yours last Fall describing a case similar to my own which had received benefit from the use of Postum Cereal Food Coffee. I at once changed my breakfast beverage from Java and Mocha to Postum and the effect was nothing short of marvelous. After using it less than a week I was free from morning attacks and in six months all my nervous symptoms had disappeared.

I have demonstrated the fact that by following your directions in making Postum Food Coffee anyone can obtain as rich a cup of coffee from Postum as from any of the imported brands, and may rest assured that they will escape the injurious effects of coffee and experience much benefit from the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Striving to Reach the Center of the Man

It was often difficult for an admirer to determine whether the late Bishop Foss Westcott, bishop of Durham, was greater as a New Testament interpreter or as a pastor especially solicitous for the material well-being and spiritual good of the miners resident in his diocese. His successor, Bishop Moule, has issued a letter to the residents of his see, in which he makes it clear that he will not fail to imitate his predecessor in care for the laboring men of his diocese. He puts the matter sensibly:

My first work as a Christian man and a minister of the gospel is to preach, whenever I can, our Lord Jesus Christ as the Divine Saviour and eternal life of man, the Lord of our spiritual and immortal being. I have to remember that no outward improvement of society can ever be a substitute for the conversion of our hearts and the power of God in our lives. But when that is said, I remember also that it is his will that we should all love, honor and care for our brethren to our very best in the life that now is. For Christ has redeemed our whole life and our whole being, here as well as hereafter, to be his own.



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The author of "The Mississippi Bubble" says: "Mr. Calkins has done something new in his book 'Two Wilderness Voyagers.' He gives us Indians, but they are not merely buckskinned mannikins. He gives us nature, but he does it naturally. He gives us the West, but he does it without pose. Moreover, he gives us a story, a white story done in red. I have been waiting for Western men to begin to do big, new Western books."—EMERSON HOUGH.

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"He writes with conviction and with a commendable reserve power. There is nothing lurid or sensational or overdrawn about his picture—it is simply tragic, pitiful, heart rending—a page torn from the story of a ruined life. None of the previous attempts is worthy of being placed in the same class with this really strong story."—*Commercial Advertiser*.

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A romance of exceptional power in which plot and action yield a large tribute to the strong purpose of the book. This is a story of conflict between duty and supposed self-interest, and constantly the values of selfishness and selfness are opposed. It teems with incident. Mrs. Stillman has shown genuine ability and true art.

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The title of this book is the poet-philanthropist Whittier's own phrase and itself forecasts a most romantic story—a record literally unique. The narrative abounds in dramatic situation and action. Its revelations, especially in the matter of the secret society of the High binders, are appalling.

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For Sale by Cong. S. S. and Pub. Society, Boston and Chicago.

Boston Ministers and the Strike

The main address at the Boston Monday meeting was given by Dr. B. F. Trueblood, secretary of the American Peace Association. Dr. Trueblood confidently prophesied that the time was near at hand when civil, international or social war would be impossible.

After the address the committee appointed to draw up resolutions concerning the coal strike reported that, considering the importance of the matter in view of recent developments, it felt unwilling to offer its resolutions before next Monday. It was moved that the resolutions be called up then, and that the strike should be the subject of the meeting. This motion was carried and a committee on resolutions was appointed, consisting of Rev. Messrs. C. E. Harrington, Daniel Evans and William T. McElveen. Dr. Reuben Thomas and Rev. A. F. Pierce, Brookton, spoke in favor of some immediate action. It seemed to be the general sentiment that some practical measure must be taken at once, and Rev. F. S. Hunnewell of Reading voiced the popular feeling when he said, "We must have coal," and submitted the following resolutions:

In the name of humanity we Congregational ministers of Boston and vicinity protest against the continuance of the coal strike; we call for the prompt mining and shipping of coal and demand that the questions in dispute be submitted to arbitration.

These resolutions were passed with great applause.

Other speakers were Rev. Lysander Dickerman, who spoke in behalf of the non union men, and Rev. Dr. J. G. Taylor, who upheld the miners.

A correspondence school has been established at Nashville, Tenn., by the General Conference of the Methodist Episcopal Church South, for the instruction of ministers and candidates for the ministry of that denomination. Its work is directed by the Biblical department of Vanderbilt University. It is expected that preachers' institutes will be held to promote interest in these correspondence courses. The American Institute of Sacred Literature is doing valuable service for ministers in this direction in an undenominational way. No doubt many Southern ministers would welcome a correspondence school in connection with our Southern theological seminary at Atlanta.

From Nebraska's Capital

Dr. J. E. Tuttle is happily settled over First Church. A recognition service, held Sept. 19, was largely a fellowship meeting in connection with a reception given Dr. and Mrs. Tuttle by the church. An unusual feature of the service was a welcome to Mrs. Tuttle, to which she made fitting response. Minister and people are content and hopeful in their new relation. Dr. Tuttle received twenty-two members at the September communion. Rev. C. S. Hamlin, the new pastor of Plymouth Church, is making many friends and is doing a substantial work.

The energetic minister of Butler Avenue Church, Lincoln, Rev. Laura H. Wild, has secured a seven-room parsonage, paid for, except a loan from the Building Society. Miss Wild recently gave a reception there in honor of the event.

The eight Lincoln churches are once more well manned. Dr. M. A. Bullock, who three years ago was junior pastor, by the changes which have occurred becomes senior pastor and dean of the Congregational forces.

M. A. B.

Fellowship Meetings in Washington

BY REV. AUSTIN RICE, WALLA WALLA

The strong city church in the center of a rural district has a wonderful opportunity to encourage its sister churches and Sunday schools through the fellowship meeting. This is how Washington churches utilize the opportunity:

Half a dozen churches within a convenient radius appoint a missionary or fellowship committee, usually consisting of a pastor or lay delegate from each church. This committee plans for a fellowship meeting in each community—visiting them in rotation and holding half the services in the spring and half in the fall.

A fellowship meeting combines a testimony or experience service, a question box for free discussion, a report from each church, Sunday school or Endeavor Society, an address by some missionary or pastor and an evangelistic service, together with a basket picnic. It is held, either in the church, or, if weather permits, in a grove. Delegations come from a considerable distance, and a special effort is made to bring a large representation from the city church.

The meeting opens with a service of song and prayer. An address or two, usually upon some phase of young people's work, occupies the time until noon. These addresses are given by a visiting pastor or, better yet, by a missionary. Then follows a social lunch and recess for two hours. Let not this be despised. The labor of preparing the dinner, though considerable, is always gladly undertaken by the entertaining church, and it brings neighbors together in a spirit of helpfulness. Now, also, hospitality and good cheer are kindled in the delegates, and to a really astonishing degree, heartiness and Christian enthusiasm prevail.

After dinner comes another praise service, followed by reports from the various fields. A large map of the district or county can be prepared at small cost and adds greatly to the interest. A statement of needs and a discussion of new openings and methods may come next, the direction of this service being largely in the hands of laymen. The afternoon closes with a more formal address by a visiting missionary or pastor. The evening services are distinctly evangelistic.

It would be difficult to overestimate either the pleasure or the religious benefit of such meetings. They strengthen the smaller churches, giving them a sense of comradeship. Sometimes the enthusiasm they inspire entirely overcomes any petty differences or jealousies which may have existed. And more than once they have marked the beginning of a real revival.

They react, also, with noticeable results upon the central church, whose delegation returns with a deepened spiritual impression and a larger sense of their responsibility for work beyond their own field. And when the people from the country move into town they enter naturally into the fellowship of the central church, no longer regarding themselves as strangers.

A Significant Admission

It is significant that Sir Leslie Stephen, the rationalistic English essayist, writing on Toleration in the new issue of the Encyclopedia Britannica, commenting on the new conception of religion which comparative methods and newer sciences like anthropology have brought, says: "We cannot set down religious beliefs as simply the product of priestly impostors." He also adds: "Nor is it easy to admit the proposition that religious belief as a whole represents simply a stupendous misunderstanding generated by the blunders of primitive savages, a set of simply erroneous superstitions, which can be eliminated without difficulty from the general system of thought. Unless they had been more deeply rooted in human nature they would have died out before the newer lights of intellectual advance."

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Many are as effective as our 50c. and 75c. goods.

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350 beautiful tapestry pillow covers, ready made to put the pillow in; to be sold Monday at our special counter, third floor, **29c** pillow dept., for..... Each.

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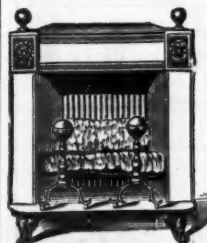
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Among the Seminaries

TALE

The Divinity School opened Sept. 25 with a substantial increase in numbers. The registration showed a total of 93. There is marked improvement in the condition of the buildings. During the summer a new and improved system of plumbing and heating has been installed, including shower baths on each floor; both buildings have been provided with fire escapes and many rooms refitted.

The first exercise was the informal gathering of faculty and students, with addresses by President Hadley, Professor Stevens and Dean Sanders. Professor Sanders's practical remarks will tend to produce the peculiar type of student that characterizes this school—'the broad gauge man who has a well-rounded scholarly life and takes an interest in all things good.'

At the formal opening in the evening the address was by Professor Brastow, on Modern Pastoral Preaching as Illustrated by Phillips Brooks.

Classroom work began Sept. 26, with prayers at 12.30, according to the plan instituted last year. A new feature of the chapel exercises this year will be a brief address every Friday by a member of the faculty or visiting clergyman. The first was given by Dean Sanders.

Professor Curtis received a warm welcome upon his return after the half year's absence granted on account of sickness. Professor Moulton is to spend the year in Europe. The only other change in the faculty is the coming of Mr. Grenville P. Kleiser of New York in place of Dr. Curry, in the department of elocution.

The Lyman Beecher Lectures will be given Oct. 14-24, by Dr. Geo. A. Gordon. This is the course on Ultimate Conceptions of Faith, which has been postponed for two years on account of the health of the lecturer. The students expect a rare treat.

Besides the printed calendar of opening events and circular of information sent out to the students in advance many other signs of the new administrative activity of the Divinity School attract attention. Another innovation is the shore picnic for faculty and students, with field sports, camp fire, supper and informal addresses. This is planned for Oct. 1 and takes the place of the customary reception.

R. G. C.

OBERLIN

It opens with an enrollment of 34. Of these, four are taking a pastoral course, five are in the Slavic department and one is a post graduate. There are ten Seniors, six Middlers and seven Juniors. Mr. Don O. Shelton, the well-known Y. M. C. A. worker, is taking special studies.

The opening lecture was delivered by Prof. L. F. Miskovsky, on Religious Life among the Bohemian Brethren.

During the summer, Council Hall, the home of the seminary, has been thoroughly renovated. Friends placed new and handsome furniture in the parlors.

Dr. J. A. Brewer enters upon his Old Testament work with great enthusiasm. He is certain to make his department one of the most popular.

Everything points to a year of great prosperity for the college. The Freshman Class is the largest for years and both academy and conservatory of

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music report new students in excess of last year's registrations. Prof. Henry Churchill King, dean of the college, welcomed the new students in a masterly address, Wednesday afternoon, Sept. 24.

Work is progressing on the foundation of the Martyrs' Memorial and all will be in readiness for laying the corner stone Oct. 16, during the meeting of the American Board.

The new students in the seminary come with exceptionally thorough preparation and have entered earnestly upon the year's work. P. L. C.

HARTFORD

The year's work began Sept. 24, with a service in the chapel. Acting President Jacobus delivered an earnest address on the Motives of the Ministry. The number of students is nearly the same as last year. On account of the absence of President Hartnaff in Germany during the first two terms of the seminary year, the services of Prof. W. Douglas Mackenzie of Chicago Seminary have been secured. The Carew Lectures will be given this year by Prof. Hermann V. Hilprecht, Ph. D., LL. D., whose notable archaeological researches in Assyria and Babylonia have placed him high among modern scholars and have brought him many requests for lectures in this country.

The department of missions is again brought into prominence. Besides a wide range of courses given by the faculty and covering the theory and methods, history, progress in special countries and language, a number of additional lectures have been arranged for. Mr. Robert E. Speer is to give six lectures. Dr. F. J. Coffin will discuss the Science and History of Religions and Mr. E. W. Capen contributes two courses on the Social Aspects of Missions. Secretaries J. L. Barton and Judson Smith of the American Board, Rev. H. P. Beach of the Student Volunteer Movement, Rev. A. F. Beard of the A. M. A., Dr. D. I. Green and Herbert Knox Smith, Esq., of Hartford will also lecture during the year. Three city physicians are to repeat their courses in medical instruction, and the Hartford hospital opens to special students in missions its lectures to nurses.

The Bible Normal College, having secured accommodations across the street, opens its courses to seminary students. As a college of "religious pedagogy" it offers peculiar advantages to an institution engaged in a work similar and yet distinct. In addition to the courses thus presented, Dr. W. M. Hervey, secretary of the examiners for the New York Board of Education, will continue his lectures on Methods of Teaching. W. B. S.

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logue, address Bradford Academy, Bradford, Mass.

Record of the Week

Calls

BILLIG, CLINTON A., Union Sem., to Normal, Ill.
Accepts.
BRECK, AARON, lately of Second Ch., Sedalia, Mo.,
to Russell, Kan. Accepts and is at work.
BROWN, THOS. J., Lancaster, Wis., to Atchison,
Kan. Declines.
COOPER, HAROLD, recently from England, to Kang-
ley, Ill. Accepts.
DAY, ERNEST E., Open Door Ch., Minneapolis,
Minn., to Spencer, Io. Accepts.
DISBROW, EDW. D., lately of Hanover, Mass., to
Farmington, N. H., for one year. Accepts.
EATON, SAM'L, Warner, N. H., to Brimfield, Mass.
Accepts.
HASKETT, CHAS. A., Oberlin, O., to Corning, Io.
Accepts.
HAYNES, WM., Lyme, O., to Vermontville, Mich.
Accepts and is at work.
HEERLEIN, FRANK W., Briggsville, Wis., to Ham-
ilton, Mo.
HELLIER, Prof. FRANK O., Atlanta Sem., Ga., to
Calumet, Mich.
HUDSON, DORR A., Miller's Falls, Mass., declines
call to Lyme, N. H.
JONES, CHARLES W., Essexville, Mich., to Almont.
Accepts and is at work.
KNOWLES, MATTHEW, Breckenridge, Mich., to
Williamston. Accepts.
MCFADDEN, ROBT A., Chelsea, Mass., to Maple
St. Ch., Danvers.
MCCLAUGHLIN, ROBT. W., Kalamazoo, Mich., to
Park Ch., Grand Rapids.
MCROBERTS, THOS. R., Charlotte, Mich., to become
chaplain of state penitentiary.
PALMER, HARRY, Swedish Ch., Bristol, Ct., to
Swedish Ch., Ashtabula, O. Accepts, to begin
work Dec. 1.
RICE, WM. A., Newark, N. J., to be secretary of
Ministerial Relief Association.
ROLLINS, GEO. S., Edwards Ch., Davenport, Io.,
to Park Ave. Ch., Minneapolis, Minn.
ROWE, JAS., to remain at Leon, Wis., in connection
with Cashton and Melvina, with increased pledges
for support.
SARGENT, CHAS. F., Denmark, Me., to Lovell.
Accepts.
SHUMAN, HENRY A., Rising City, Neb., to Burwell.
Accepts and is at work.
SIMPSON, HERBERT A., Parsons, Kan., to Sycamore.
Accepts.
SMILEY, JAS. D., New Haven, Ct., to Westchester.
Accepts and is at work.
SPIKER, WM. D., Winthrop, Io., accepts call to
Centralla, Kan.
STEPHENS, FRED'K A., Perry, Mich., not called to
Williamston.
STREETER, WILLARD E., Warren, Vt., to New
Marlboro and Southfield, Mass. Accepts, to be-
gin work Nov. 1.
TREAT, J. CALVIN, North Ridgeville, O., to Park
Ch., Cleveland. Accepts, to begin work Nov. 1.
WILLIAMS, JOHN, Sun Prairie, Wis., to the Eng-
lish and Welsh churches, Richville, N. Y. Ac-
cepts and is at work.

Ordinations and Installations

CURTIS, JOHN S., i. Candia, N. H., after serving the
church as acting pastor for fifteen months. Ser-
mon, Rev. Albert Watson; other parts, Rev.
Messrs. T. C. Pratt (former pastor, who by action
of church and council was made p. em.), J. G.
Robertson, W. L. Anderson, H. S. Kimball, Louis
Ellms, W. H. Woodsum, G. H. Dunlap and A. H.
Thompson.
LEMMON, WM. G., o. Windham, O., Aug. 28. Ser-
mon, Rev. McInness Neilson; other parts, Rev.
Messrs. P. D. Dodge, H. O. Allen, S. R. Dole.
MCKENZIE, ALEX. L., Yale Sem., o. Wallingford,
Vt., Sept. 16. Sermon, Dean F. K. Sanders;
other parts, Rev. Messrs. G. W. Phillips, C. H.
Smith, Carleton Hazen, F. W. Hazen, E. F.
Blanchard.
TOWNSEND, JEWETT C., o. Litchfield, O., Sept. 16.
Sermon, Rev. Jesse Hill; other parts, Rev. Messrs.
H. M. Tenney, L. W. Mohr, H. D. Sheldon, Joseph
Wolfe and Prof. G. F. Wright. Will study in
Oberlin Sem., in connection with work at Litch-
field.
TUTTLE, JOHN E., rec. p. First Ch., Lincoln, Neb.,
Sept. 19. Parts, Rev. Drs. Harmon Bross, M. A.
Bullock and G. W. Crofts, W. F. Daan and
Chancellor E. B. Andrews, L. L. D.
WYATT, FRANCIS O., o. Plano, Ill., Sept. 4. Ser-
mon, Dr. James Tompkins; other parts, Rev.
Messrs. A. C. Woodcock, J. M. Lewis, A. W.

Continued on page 498.

PENNSYLVANIA

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Record of the Week

(Continued from page 497.)

Wiggins, S. W. Meek, J. W. Ferner and Mr. H. A. Smith.

Resignations

PRICE, EDGAR H., Hamilton, Mo. Goes to Yale for post graduate work.
 RICHIE, D. H., supply at Hancock and Coloma, Wis., to take up evangelistic work.
 BUEGG, SAM'L G., Stockbridge, Wis., to pursue studies at Ripon.
 WATT, THOS. E., Brookfield, Mo., to engage in evangelistic work.

Dismissions

BERLE, ADOLPH A., Brighton, Mass., Sept. 25.
 MEAD, ELWELL O., Park Ch., Cleveland, O., Sept. 9.

Stated Supplies

DAY, ERNEST E., Kewaunee, Wis., at Hartland.

Churches Organized and Recognized

RED GRANITE, Wis., 23 Sept. 18 members.
 THURMAN, COL., 29 members. Mrs. C. W. Smith, pastor.

Personals

HULL, GEO. H., and wife were presented with a generous purse of silver by their people at Barnstead, N. H., on the tenth anniversary of their marriage.
 JONES, JESSE H., and wife celebrated in the church at Halifax, Mass., Sept. 15, their fortieth wedding anniversary. They received gifts amounting to more than \$250. Letters from absent friends as well as words of those present showed the esteem in which they are held.

MERRICK, FRANK W., W. Roxbury, Mass., underwent an operation for appendicitis Sept. 20 at the Mass. Homeopathic Hospital. His symptoms are favorable, and it is thought that he will be able to return home in a week or so. His church will supply the pulpit till he is able to resume work.

MOORE, ALBERT W., formerly of Central Ch., Lynn, Mass., was nominated by acclamation for state senator by the First Essex Senatorial Convention last week.

WOMER, PARLEY P., W. Lebanon, N. H., will spend the coming year in Europe. Rev. Francis W. Sanborn of Marblehead, Mass., will supply his pulpit during his absence.

WOODRUFF, ELIJAH J., a member of Second Ch., Toledo, O., passed his 100th birthday Sept. 18. He remembers the War of 1812, the burning of Moscow and the Battle of Waterloo. He has been an active supporter of Second Ch. since its organization in 1869.

Returned from Europe

MATHEWS, S. SHERRURNE, Danielson, Ct.
 NOYES, CHAS. L., Winter Hill, Somerville, Mass.
 PRUDDEN, THEO. P., West Newton, Mass.
 WILLIAMS, WM., Oldtown, Me.

Gifts

MILTON, N. H. From A. O. Mathes of Dover, a Howard clock; from the community, a Menely bell; both placed in church tower.
 STONY CREEK, Ct. From Mrs. G. E. Curtiss, two memorial windows in remembrance of her husband and daughter; placed in new church just opened.

Dedications

CHICHESTER, N. H. Renovated edifice rededicated Sept. 21, with sermon by Rev. G. E. Lovejoy. Improvements include new steel ceiling and frescoing.
 FRIEND, VEB. New \$6,000 church building dedicated free of debt Sept. 21, Rev. Sidney Strong, Oak Park, Ill., preaching the sermon.

Anniversaries

NORTH NEW SALEM, MASS. Centennial and rededication Sept. 24. Features: historical paper by Eugene Ballard and addresses by Secretary Coit, Rev. A. V. House and others. Improvements on the building cost \$1,100. Pulpit and its furniture were given by Orange Church.

Material Improvements

CROWN POINT, N. Y. House of worship newly painted and carpeted.
 NORTH STONINGTON, Ct., voted to reshingle and repaint meeting house at an expense of about \$500. One member offered to defray half the expense and another a tenth of the remainder. No debt will be incurred.
 OLDTOWN, ME. Reopening services held Sept. 21, after alterations, painting and frescoing interior, providing new cushions, new furnaces, etc., at a cost of over \$500, without debt.

He was a graduate in nature's university. Nature is wiser than the schoolmaster; she educates, but she never crams. Her scholars do not go up to take their degrees; their degrees come to them.—Jean Ingelow.

CRUEL METHODS

Of Treating Some Diseases.

The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a salve nor ointment but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case; it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which cause the little tumors and congested blood vessels to contract and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for full-sized package.

A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.



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THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609, Congregational House, Rev. Joshua Coit, Secretary, Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 807, Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry F. Cobb, Pres.; C. E. Kelcey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$30.00. Mrs. Henry O. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Read, Corresponding Secretary, Rev. George A. Hood, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

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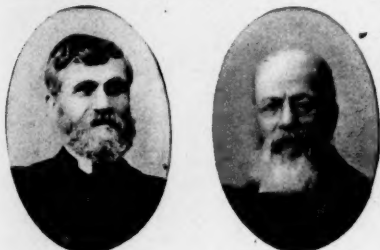
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BOSTON The Pilgrim Press CHICAGO

The Bereaved Churches of Constantinople

BY REV. JOSEPH K. GREENE, D. D.

The capital of Turkey has two evangelical Armenian churches. In 1846 was organized the first of the 133 evangelical churches in Turkey, including sixteen in Bulgaria. Its membership of 165 is now found in three distinct congregations. The mother church worships in Pera, the European quarter of the city, while the other congregations worship, the one in the Bible House Chapel and the other in Scutari, on the Asiatic side of the Bosphorus. Mr. Hagopos Jezizian, professor of Armenian in Robert College, has long preached at Pera, and for ten years Rev. Avedis Asadourian has been visiting pastor of the whole church. A native of



Rev. Arakel Bedigian

Rev. Avedis Asadourian

Aintab and a pupil of Dr. Benjamin Schneider, Mr. Asadourian for ten years taught in the seminary at Marsovan and for twenty-eight years was the principal Protestant Armenian pastor in this city. On April 11 last he died of pneumonia, in his sixtieth year, leaving a widow and three daughters and a great circle of Protestant and non-Protestant friends. He was wise, zealous, fervent in his love for the church, free from self-assertion and generous in estimating the views and motives of others. The church, which our brother so faithfully served in its fifty-six years of life, has never had a spiritual home, and has been dependent first on the Germans and then on the Dutch for a place of worship in the Embassy Chapel, and this grace has been enjoyed only one hour of the week, early Sunday morning. More than twenty years ago it purchased a site and it has sufficient money to erect a suitable building, but still waits for permission from the government to build. This church has been independent and self-supporting for many years.

The second church, the Langa, is in Stamboul, the old Constantinople. This, too, has never had a house of worship and, though a fine site was purchased long since and \$5,000 were placed by a generous American friend in the hands of the treasurer of the Board several years ago to assist in the erection of a house of worship, it still waits for permission to put up the building. After the severe earthquake of July, 1894, the government gave permission to parties whose premises had been destroyed or seriously injured to put up temporary structures without formal authorization. The brethren of the church, whose hired house of worship had been rendered unfit for use, thought it right to profit by this permission of the government and on one moonlight night, with suitable help, inclosed with boards

a space on the church site sufficient to hold a hundred persons and hastily placed within the inclosed space their pulpit, organ and benches. In the morning the police wished at once to pull down the rude structure. Through intervention of the English ambassador the government allowed it to stand, but gave orders that not another nail should be driven to strengthen the structure nor an additional tile placed on the partially covered roof. This hut, without floor, windows or ceiling and with the roof so exposed that when it rains the audience has need of umbrellas, has been the place of worship for eight years. The one consolation has been that it has been illumined by the presence and fervent ministrations of Rev. Arakel Bedigian, a man remarkable for his knowledge and love of Jesus, his sweet and modest spirit and his rare ability. Alas! this pastor also, July 10, after a short illness, at the age of forty-five was called home, leaving a wife and three children and a sorely bereaved people. He had acquired an unusual influence both as a preacher and a writer, and his articles, distinguished for their loving spirit, spiritual insight and felicitous language, were welcomed in the leading Armenian newspapers of the capital. His funeral was largely attended and marked by rare testimonials of love and devotion. The Armenian newspapers published articles of unqualified admiration of the Protestant pastor, recognizing him as a model Christian and commending his life and ministry as a pattern to the ecclesiastics of the Gregorian Church. Such was the man whom Second Church mourns. Alas! in the dearth of ministers (so many have gone to America) it knows not where to look for his successor. We bespeak the sympathy and prayers of Christians for our two sorely afflicted churches.

Happily our evangelical Greek church of fifty-seven members has a pastor who, though advanced in years, is efficient still. It, too, has no house of worship, but for one hour on Sunday is allowed the use of the Swedish Embassy Chapel. Three services in Greek, five in Armenian and two in Turkish are maintained every Sunday. The attendance at each ranges from forty to 125.

Quincy Granite Chips

Bethany Church worthily marked her seventieth birthday by the dedication of a beautiful memorial window, unique in purpose and design. Though given by one, it commemorates the consecrated service of many in the inscription: "In this vineyard are clustered precious memories of faithful ones, who in pulpit, class, choir and pew have honored the Master and made this church a power for good in their day and generation." Wishing to make the window a progressive memorial the giver has placed upon it simply the date of the church's organization. The design happily blends the various ideas of Christian service symbolized by the cross, the crown, the hourglass, the anchor and the sheaf of wheat. From a very small beginning the church has grown to a membership of about 400, is thoroughly organized and has a fine material equipment for its large and increasing work. The pastor, Rev. E. N. Hardy, has welcomed about 200 new members in his seven years' pastorate.

Less than a year ago Rev. Leon H. Austin was installed pastor of the Quincy Point Church. People and pastor have worked harmoniously and successfully together. Near it is the great plant of the Fore River Ship and Engine Co., from which the cruiser Des Moines was recently launched. Thirty months ago ground was first broken for this plant; today 2,000 men are employed and the number will be doubled in the next year or two. The church has thus an almost unsurpassed opportunity. The pastor was lately wedded to Miss Bessie Carter, a member of the church.

At Wollaston Rev. E. A. Chase, with the loyal support of the church, has made an experiment worth repeating elsewhere. At the rear of the edifice was a small plot of rough ground. This has been suitably graded and transformed into a church playground admirably adapted to lawn tennis, basketball and similar out-of-door games. The community has taken a hearty interest in the experiment. About seventy-five children and youth have found this playground the center of attraction the past season, receiving all the benefits of such exercise with no contaminating influences. The pastor or some other responsible person always acts as game director. The benefits of the experiment are many. The pastor and the young people have become better acquainted and strongly attached. There has been wholesome and pleasant pastime under wise supervision, while the children have been indirectly but gradually taught to love God's house. The initial expense, about \$100, will of course be greatly diminished another year.

NORFOLK.

WHAT GOES UP

Must Come Down.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol and medicines containing it are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

COLONY LIFE.

Effect of Climate Overcome by Proper Food.

The necessity of pleasant, nutritive and proper food is highly appreciated in the Philippines, particularly by Americans unused to climate and native custom in cooking.

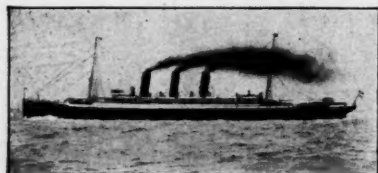
One of our soldier boys writes: "In this land of bad food and disordered stomachs, a nearly fatal attack of malaria left my digestion for many months in such a state, that food of any kind distressed me terribly. I suffered from the effect of drugs, but dared not eat. It was simply misery to live. The so-called remedies only seemed to aggravate my sufferings."

Some friend suggested Grape Nuts Food, and I gave it a trial. To my surprise and pleasure, it did all and more than was claimed for it. I am now, after using the food for 18 months, in good health; my digestive apparatus in perfect order, and I have long lost all feeling of pain or discomfort after eating. In fact, I live again. I would not be without Grape Nuts for the world. It is not only the excellent effect of your food that renders it valuable, it is also delicious to the taste, possessing flavor of its own, and can be prepared in many ways to suit many palates." Name given by Postum Co., Battle Creek, Mich.

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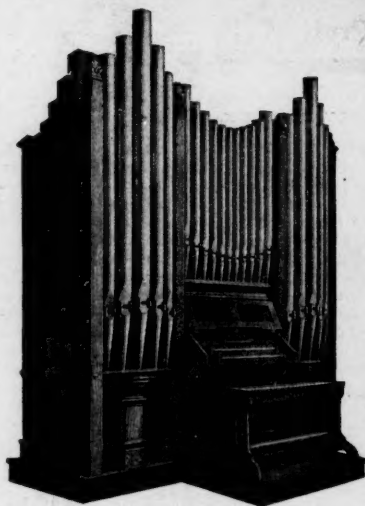
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